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NEW SERIES
VOL. 8 No. 8

C. J. RYDER, D. D., *Managing Editor*

E. H. HAMES, *Business Manager*

OUR ATTRACTIVE CLUB RATES

We called attention to the subscription price of THE AMERICAN MISSIONARY in the last issue. For fear the attractive club rates there mentioned might have been overlooked we repeat them :

Single subscriptions.....50 cents a year
Clubs of five, each subscription.....25 cents a year
Clubs equaling one-fifth the gross membership of the church in the last Year Book, each subscription.....15 cents a year

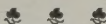
Magazines are sent *to individual addresses*.



The First Congregational Church, Toledo, Ohio, Rev. Allen A. Stockdale, pastor, is the banner church this year, sending us a club of 250; the Washington St. Church, also of Toledo, Ohio, Rev. E. Bourner Allen, pastor, comes next, with 205; then the Lewis Avenue Congregational Church, Brooklyn, N. Y., 204; and the Mt. Pleasant Church, Washington, D. C., with 200.



The First Church, Grinnell, Iowa, sent a club of 192; the Old South Church, Worcester, Mass., 187; Central Church, Topeka, Kans., 164; Granville, Ills., 157; Glen Ridge, N. J., 145; Whittier, Cal., 141; Edwards Church, Northampton, Mass., 129; New Milford, Conn., 123; Geddes Church, Syracuse, N. Y., 117; Hyde Park, Mass., 109; Rogers Park Church, Chicago, Ills., 108; Park St. Church, Bridgeport, Conn., 103; Central Church, Philadelphia, Pa., 100; North Church, St. Johnsbury, Vt., 100.



There were 51 clubs of from 50 to 94 and nearly a thousand clubs of from 5 to 50.



Envelopes for distribution in the pews, circulars and sample copies, will be furnished without charge by sending to MR. E. H. HAMES, Business Manager, 289 FOURTH AVENUE, NEW YORK.

_____, Mass., Nov. 2, 1916.

"Your offer of the AMERICAN MISSIONARY for fifteen cents a year in clubs, on the basis of one-fifth the gross membership of the church in the last Year Book makes a very favorable appeal to my judgment. I will start the project at once, getting a wide-awake young person to help me if I can. If not, I will be sole agent for it here. The churches and pastors of our order all over our country ought to leap to the opportunity to get so much good missionary reading at such a ridiculously low price."

(Rev.) J. W. M.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

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Church Extension Boards,

Charles H. Richards, D.D., Church Building Secretary

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William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H.
Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H.
Taintor, Clinton, Conn.

Forefathers Day will come on December 21st. It will have a special significance for our churches this year as we are launching our Tercentenary Campaign. On the Sunday before Forefathers Day (the 17th) we may tell again the story of those heroic pioneers who brought to these shores the ideals of freedom and self-government which later found full expression in our Republic. They were church builders, too. As soon as they had provided shelter for their families they built on the hilltop the square log structure, half church and half fort, where they could worship God according to the dictates of their own consciences.



In memory of those first church builders one of our National Councils recommended that on the Sunday nearest Forefathers Day all our Congregational Churches, heirs of the Pilgrim faith and polity, make a simultaneous offering to the work of the Church Building Society to extend the work so well begun in 1620. Doubtless many churches will act on this suggestion this month, and send us their annual offering for our work before the close of December.



Ogdensburg, N. Y., is a fine, prosperous community of 18,000 people. The majestic St. Lawrence river flows past the town, and the Thousand Islands are not far away. The Rev. A. M. Wight has been pastor of our Congregational Church here for twenty years, and the growing influence of his long pastorate is seen in the fact that every important civic movement seeks his counsel, and all our churches within seventy-five miles look to him for advice. He was recently the Moderator of the New York State Conference, the first occupant of that position from the Northern tier of churches for a hundred years. His attractive church edifice was completed by the helping hand of this Society in 1885. The Men's League in his church is harnessing the man-power of that community to the tasks of the Kingdom.



The self-sacrifice and success of one of our rural churches in the Middle West is well set forth in the following statement from a Home Missionary pastor. He shows what one country church has done:

"The work has gone forward to a practical completion. We now have one of the best working plants to be found in this part of the state among small churches. We

have the only adequate provision for the social life of a people that can be found in this section.

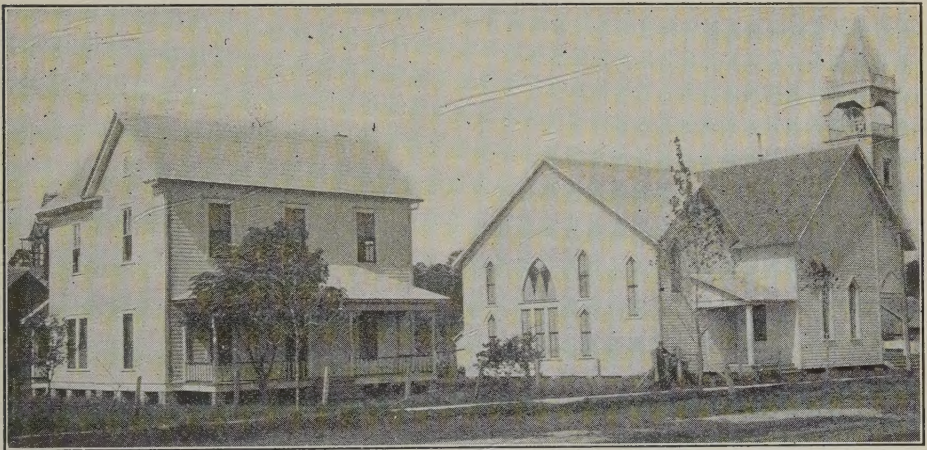
The people of the community, but especially of the church itself, have given very liberally of time and money. Several hundred dollars worth of labor was contributed. The minister himself has given at least four months of solid time at skillful labor, ranging all the way from carpenter finishing to installing a good furnace.

The giving of many of the members has been of a most heroic type. One of the trustees, a very poor man with a characteristically large family, gave fifty dollars worth of skilled labor, ten dollars in cash, and again at the meeting the other day an additional five dollars. Some of the women have sacrificed much needed clothing in order to see their house of worship put in good condition. The boys are gathering waste paper which the pastor bales up for shipment. Some of our most devoted workers are men of fairly large families which must be supported on salaries of sixty dollars per month or less. Many of our people are young married couples with two or three promising children; a very hopeful condition for the future of the church, but not a great element of strength financially. The preacher himself, besides the labor he has contributed, has given more than eighty-five dollars, and that out of a salary of \$900. One of our very few well-to-do women, whose husband is a Catholic, has given \$275. Another, whose husband is a Methodist, has given \$75. One of our men has given over \$125. The children have brought their pennies weekly to help build the church. Thus have we tried to show our faith in ourselves and in the work God has given us to do.

It is a church worth helping. It has already been raised practically from death unto life; from despondency and desperation to good cheer and hope. We have started again on the high road of honor trying to do what is expected of us."



Keep in mind the fact that our fiscal year closes December 31. Our treasurer's books are closed that night. Send your offering before that date.



CONGREGATIONAL CHURCH AND PARSONAGE, KINDER, LA.

THE EVOLUTION OF A HOME MISSION PLANT

Rev. Paul Leeds, Kinder, La.

When the Home Missionary who established this plant came to Kinder there was but little more than the name of the town. A lonely depot in the pine woods, with a very few small buildings scattered over a quarter section of town site. The

first night in town was spent in the railroad section house; the second night on a bed of pine needles under the big pines in God's big "fresh air sleeping room." This was in December, 1893. Gospel preaching was not begun in Kinder then by the mis-

sionary, for the Methodist church had a small society started here, and our orders and policy always have been "don't crowd" but rather go "where Christ is not known."

But by 1902, the little Methodist society was so feeble,—and converts, from the country work of the missionary during the previous eight years, had moved to Kinder in sufficient number to demand a Congregational church.

The work was begun in January, 1902, with a capital stock of a clear call, fifteen dollars cash, and faith.

With \$750 from the Building Society and gifts of money, material and work, from many sources, the work was pushed. A good barn was built, and the missionary, with Rev. J. B. Fisher (now with the Lord) and his good wife, as co-workers, occupied the barn for six months while the other buildings went up.

The night before Thanksgiving, 1902, we moved into the parsonage, the church being occupied in September before.

Ours was the only church building in town until 1914, so we kept "open house." The missionary had been locked out of so many churches and schoolhouses by bigoted church folks, that he determined that if he ever had a church building of his own it should stand for church courtesy and Christian fraternity, among other high and holy principles, and for twelve years it had a monopoly on church hospitality. Since then other buildings were erected, but the

beautiful flowers of church and Christian unity are still preserved; a few blooming on the living plant, more pressed in memory's book.

Nearly all of the early religious life, and a good part of the social life of Kinder centered in our church and parsonage.

In 1911, to make our "calling" more effectual, we erected a tower and installed a good bell. In 1914, needing more room and better facilities, we moved the parsonage, built a good Sunday school addition to the church, enlarged and improved the parsonage, and made other improvements to the amount of \$1900. For this work the good hearted old mother society (Congregational Church Building Society) supplied \$1,000, \$300 grant and \$700 loan.

This gives us a plant valued at \$4,500, very suitable and convenient,—the best, by far, in this entire section, which still holds a large place in the public affairs of the town.

Many a prayer has been answered, many a need supplied, many a blessed ministry effected by the Heavenly Father, through the gifts of our stewards flowing through the channel of the Church Building Society. Among the "mothers" this one deserves honored memory and mention on "Mothers' Day," for she has many strong, beautiful children, fulfilling noble missions all over America, which never would have lived but for her.



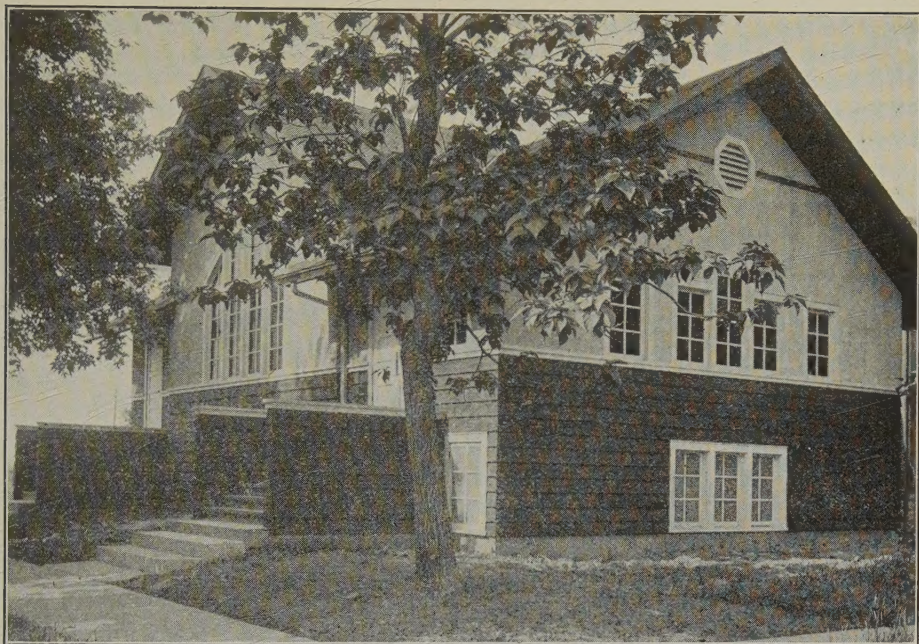
THREE MIDDLE WEST CHURCHES

Greater Chicago bids fair to rival Greater London if it keeps on at the pace it has taken in recent years. Not only is the metropolitan district growing, but the new suburbs are also expanding rapidly.

Just south of Oak Park is **Berwyn**, on the Burlington Railway, with eight thousand people at its center, and at least twenty thousand within

three miles. Sixty per cent of them are American born, and the rest are largely Scandinavians, with a sprinkling of other nationalities.

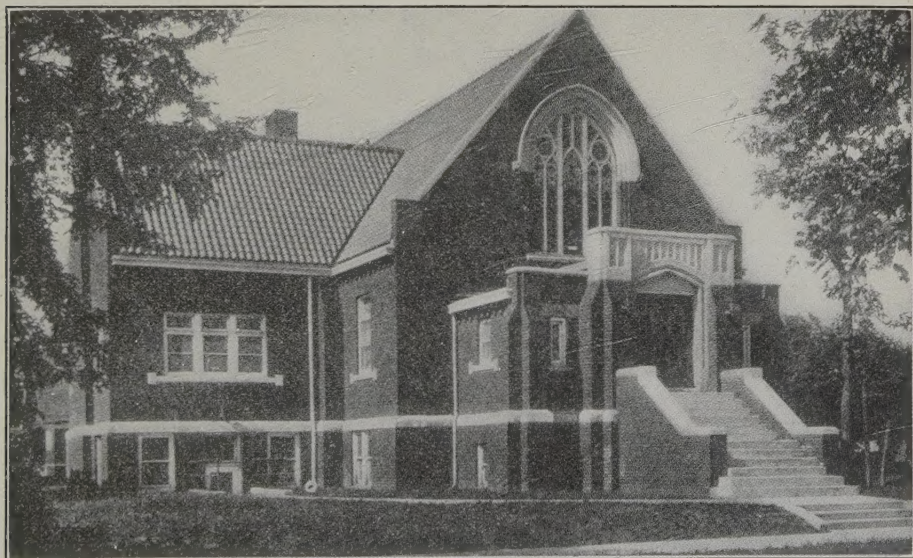
A young Congregational church has developed here in the fraternal atmosphere which emanates from our Oak Park churches. It is not yet very large but it is growing and has a live Sunday School. It has re-



CONGREGATIONAL CHURCH, BERWYN, ILL.

cently taken a long step forward by erecting a suitable church building which provides not only a good auditorium but an adequate equipment for Sunday School and social

purposes. It is seven blocks distant from its nearest neighbor, (an Episcopal church) and the business men and property-owners of the community, outside of its membership, have



PLYMOUTH CONGREGATIONAL CHURCH, OMAHA, NEB.

shown substantial interest in the enterprise by their contributions. They now have a good plant costing about \$7,000 and are in a position to do a large work of ministering to the better life of that community.

A night's ride due west from Chicago, and presently you are in Omaha on the banks of the "Big Muddy," as the Missouri River is affectionately called. The first grant

thriving city of more than one hundred thousand people. One of these is **Plymouth Church, Omaha**. More than twenty-five years ago we had helped this church (then called the Third Congregational Church) to complete its excellent brick house of worship, costing \$16,000. Work was being carried on successfully and without a dream of the disaster which awaited them. Easter day,



CENTRAL CONGREGATIONAL CHURCH KANSAS CITY .KAS

from our treasury was paid to our First church here in 1857 when Reuben Gaylord of sainted memory was completing the little red brick meeting house for the mother-church of all our Nebraska sisterhood. That church has developed a fine modern house of worship with a parish house equipment for its varied needs.

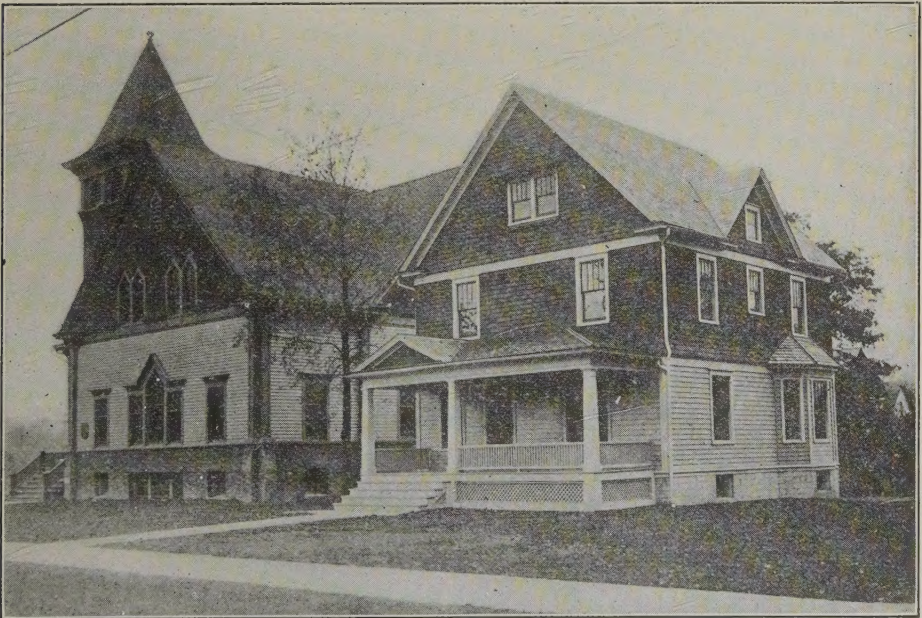
The First Church is the senior of six Congregational Churches in that

1913, was long to be remembered in that a terrible tornado, with its roaring blast, ploughed its devastating path of four and one-half miles through the center of that fair city. Streets that had been lined with beautiful residences were left heaps of ruins. Fine public buildings were reduced to kindling wood and crumbling stones. And our Plymouth Church was entirely destroyed.

With heroic courage the stricken church determined at once to rebuild. Two other little enterprises were merged in this stronger fellowship, and the name of Plymouth Church was adopted. Neighboring churches and many Congregationalists in other parts of the country expressed their sympathy by generous contributions toward the reconstruction of the church. The Church Building Society had Dr. Newell on the ground to give counsel and help in their hour of need, and renewed its aid by grant and loan. Now the completed edifice is fairer than the old. The building, lot and furnishings have cost more than \$22,000. We look for a great increase in the strength and prosperity of its work.

Dropping down the Missouri River to **Kansas City**, we reach that famous double city on both banks of the river. The larger part of the city is in Missouri, but on the Kansas side there is a population of about ninety thousand, with great stock-yards, packing houses and factories. There is also a large residential population.

In the geographical center of this great community was situated our little Grandview church. The name was a misnomer, as the little frame building was in a hollow of the hill-top where it had no view at all except from the ridge-pole. Fortunately the Rev. Dr. Lewis Bookwalter, who came to us from the United Brethren, brought to the leadership of the little flock an experience, wisdom and preaching power that brightened the outlook exceedingly. Two other little enterprises—Armourdale and Pilgrim—were united with this church, which took the name of **Central Congregational Church, Kansas City, Kansas**. A new site was chosen, in a commanding situation with really a "grand view." Funds were gathered for a new edifice, the people giving heroically out of slender means. A very attractive and commodious house of worship has been completed, at a cost with lot and furnishings of \$14,000. Needless to say that pastor and people are happy, and the church faces a bright future.



EASTSIDE CONGREGATIONAL CHURCH AND PARSONAGE, BINGHAMTON, N. Y.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Charles E. Burton, D.D., General Secretary; Herman F. Swartz, D.D., Secretary of Missions; Rev. William S. Beard, Assistant Secretary; Charles H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

This Society has upon its shelves several pulpit Bibles in excellent condition, which have been given by friends who are interested in the work. They may be had by churches making application for them.



"Home Missions at a Glance," the new summary of the year's work, has been receiving favorable notice in many quarters. It may be had in any number desired. This leaflet will be found extremely helpful in the work of missionary education.



How many of our churches are planning to remember the great Home Mission cause and the noble representatives of The Congregational Home Missionary Society in their giving? Will those whose hearts are moved correspond with the Assistant Secretary.



By common agreement, the month of January is given to the Home Missionary Society for the cultivation of the Sunday-schools of our land. Begin the year right by planning to make an offering for your home mission work. Young people, take notice! Sunday-school officers, take notice also! We are hoping to make the January number of the magazine a presentation of the relationship of children to the home missionary program. Orders for extra copies of this issue should be placed early.



Two interesting new leaflets, one on manual training work in a rural section, entitled "Training the Hands," by Rev. A. P. Weckerly, and another by Superintendent Leshner of Minnesota, called "In the Lumber Camps of Minnesota," are now ready for distribution. Extra copies of the article by Rev. L. S. Woodworth, which appeared in the October number of the magazine, entitled "The First Voluntary Life Missionary Without Salary," may be had upon application. We also have ready for circulation the article by Superintendent Ricker, "The Outlook in the South Central District," and the one by Rev. Paul Leeds on "All Things to All Men." Send for them.



In the routing of lectures it is frequently necessary to ship the stereopticon slides from one engagement to another without a return to this office. We prefer to inspect each set of slides before it goes out upon its mission, but the growing demand for our lectures sometimes makes this impossible. If any pastor finds the express charges on lectures in excess of the amount from the New York office to the point where they are to be used, he may secure the repayment of the overcharge by notifying our Publication Department.

A SUMMER "DRIVE" ON A RURAL FIELD

By Rev. William D. Barnes, Osceola, N. Y.

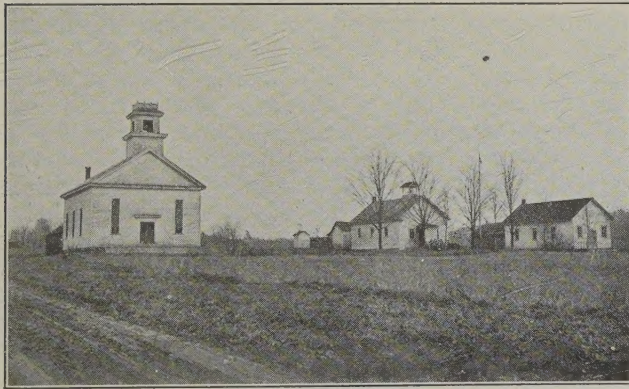
OSCEOLA township tops hills one thousand feet above the sea. Its boundaries stretch over ninety miles of territory and enclose four hundred inhabitants. It contains a tiny village—also named Osceola, after the famous Seminole chieftain of Florida—consisting of a score of houses, with school, church, stores, smithy, hotels, mills, and a Community Club. The nearest railway station is thirteen miles away, and on the lower lands of Camden. The people scattered over its area are of Scotch, Welsh, Irish, English, and Dutch descent, and still have the pioneer spirit of their ancestors. They face bravely the hardships of isolation and the rigors of a severe northern climate.

The Congregational church is situated in the village, and has a present membership of fifty-six. Its history has been that of so many rural churches. It was organized in 1853, by devout and devoted men and women, who gave what they could of money, labor, lumber, and land

and it has been surrounded by houses with curtainless windows telling of the rapid ebb of the tide of population. True to the Rumanian proverb that "The river passes but the stones remain," the church organization is still strong, though small, in spite of the ministers who have come and gone like water in the brooks. Not even the years when the river bed was dry and no minister could be obtained have destroyed the courage and faith of the few who were loyal to the house of God.

During the past winter the pastor and people toasted their toes before the glowing stoves and listened to the wind howling around the corners of the houses. It was realized that the time was coming for a great summer offensive. It was known that scores of people who had moved to neighboring towns and cities longed to revisit their old friends in Osceola. It was believed that these former citizens would return for a week's sojourn if a suitable occasion were arranged. An Old Home Week

program was decided upon to provide this occasion. As they talked together the Osceola church people also realized that the present generation in the township had grown up outside the church, and that some special evangelistic effort must be made to present the claims of Christ to those who seldom or never came within the church walls. To meet this need a series of meetings in a large taber-



CONGREGATIONAL CHURCH, OSCEOLA, N. Y.

for the construction of a house of worship. It has enjoyed prosperity during the many years when industries boomed, and the population increased. It has lived through the lean years since the factories closed,

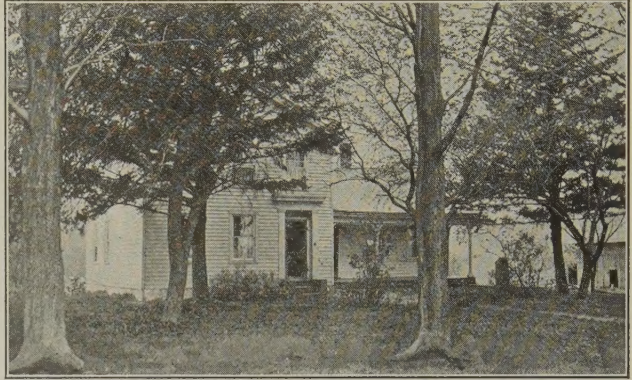
nacle tent was determined upon. It was further agreed that the Christian gatherings for worship and inspiration should include the congregations of neighboring towns and varying denominations. It was

planned, therefore, that the tent meetings should be catholic in spirit and in scope.

The offensive began in June and culminated in the great drive during the first week in August—the week between haying and harvesting. Mobilization began in May, when men and women who approved of the Convocation and Old Home Week plan were invited to attend a meeting in the church. At that meeting a temporary organization known as the Osceola Tabernacle Association was formed to conduct the activities of this important week. The members of the Association pledged themselves to give fifty cents each to act as boosters for the occasion. Officers were then elected, with one chairman for the Old Home Week, and another for the evangelistic program, in addition to the usual officers—president, secretary, and treasurer. The pastor—a small gun though not a smooth bore—was to clear away the wire entanglements by a six-weeks' bombardment. For six consecutive Sundays his sermons centered on themes preparatory to the special services, such as "The Work of the Church," "The Divine Assistance," and "Secrets of Power." During these weeks the publicity man spread information through the neighboring towns and cities by means of newspaper articles and handbills. He also managed an auto parade, which scattered the news through the medium of banners streaming from a card.

Three weeks before the final drive, immense stores of ammunition were gathered by means of district prayer meetings. The township was divided into eight districts, and in each district a prayer group met at least once to beseech the Father of the

spiritual Christ for that which made Him the Redeemer of the world. The Program Committee, delightfully surprised, made the discovery that many individuals and institutions stood ready, without remuneration,



A HOME WHERE DISTRICT PRAYER MEETINGS WERE HELD

ation, to join with or lend a hand to the rural church in a worthy undertaking. The Y. M. C. A. in Camden offered to send a score of young men to camp on the hills during the week who would cross bats with the local baseball team in the afternoons, lead the singing in the evenings, and conduct a big Camp Fire on the hillside for the young men of the village. The Sunday Business Men's Club of Syracuse consented to send bands of men to conduct services on two different evenings. The pastors of churches of several denominations in nearby villages promised to bring their messages and their people to take part in the meetings. The New York State College of Agriculture at Ithaca offered to send a speaker. One pastor of a large city church graciously consented to give the greater part of a busy week to conducting the evangelistic effort.

On the Saturday before the final drive, the big tent, which had been brought from Utica, was raised by the willing hands of the interested men in the village. A speaker's platform, benches, table, chairs, and organ were rapidly put in place. On

Tuesday, August 1st, the last thrust began. It continued until a grand mass meeting on Sunday night. Each day began with a devotional service in the tent at nine o'clock, led by the platform speakers. The Old

the essential unity of the Christian Church, although it is divided into sects. This was made plain by the presence of the leaders of so many denominations on the platform. The following night seven business men

from Syracuse dramatically related how the power of the risen Christ had entered and transformed their lives. On Thursday night Mr. Colson, of Camden, and Mr. Spicer of Gloversville, told of their experiences in a world where help is needed and "Jesus Passes By." On Friday, Ralph Colson, soon to take his part in the redemption of China, sounded a clarion note in an ad-

dress called "A Man's Job. On Saturday night, the drink evil was forcibly portrayed and flayed by Rev. William Sawtelle of Troy. Then came Sunday—the resurrection day, culminating the months of preparation. The day began with communion in the church. There were no ad-



A RURAL INDUSTRY

Home Week exercises occupied the afternoons. An address on "The Farmer and the Agricultural College Co-operation," by Professor Crosby of Cornell; an historical address on "Osceola's Pioneers," by Mr. Rowell of Osceola; an Auld Lang Syne picnic; three baseball games; special music by the church, Sunday-school, and Young People's Society of Christian Endeavor made the Old Home Week features of lasting value to the many old residents who had returned for the occasion. Every evening the Ladies' Aid served a buffet supper for the convenience of the guests.

The evening services carried every one to the mountain top of prayer and vision. The first evening, known as Church Night, was in the hands of the pastors who had come from near and far to participate in the exercises. Greater than spoken message that night was the fact of



A RURAL STREET SCENE

dressess. It was a love feast about the table of our Lord. In the afternoon and evening the final meetings were held. They were conducted by another group of men from Syracuse bearing the mysterious fire of

those touched by the Spirit of God. How simply those men spoke! How fervently they appealed for commitments to the Christ! And then those last few minutes when men, women, boys, and girls rose from all over the tent and came forward! They came on and on—a long line of those who, by shaking the hand of the leader, professed that they desired to follow the Christ and remain loyal to the Christian church.

The tent has gone now. Speakers and guests have scattered to their homes and are at their usual work. But the memories remain, and the impress of the Presence of God is evident in many lives. To be sure, the millenium has not yet come in Osceola—there is still much that has no place in the Kingdom of God. But Jesus passed by, and we have felt His presence and the town is better for it. The church has a new position and influence. It has captured the heights, but the land is not freed from the enemy yet. The promised land can be seen in the distance, but we doubt not that years of wandering must precede its occupation.

There will doubtless be ministers of rural churches who will read of the Osceola Convocation and Old Home Week and wish that the same blessings might be brought to their towns, but naturally they fear that the necessary expenses would bring about a debt. Osceola incurred no debt whatsoever. The Rodeheaver Song Books used in singing, the traveling expenses of the speakers (each of whom gave his services without charge), the use of the tent and the printing were entirely paid for by the fifty-cent membership fees of those in the Tabernacle Association, by the free will offerings taken at the evening services, and from the profits from the buffet suppers served by the ladies.

There are no Chautauquas that reach the homes in the scattered rural districts. The powerful evangelists must center their efforts in the large cities. The rural church pastor has open to him, not a single trail of service, but whole highways and streets like the highways of a city. It remains for him to utilize them in the best way possible.



THE STORY OF RHODE ISLAND HOME MISSIONS

Bp Rev. Gideon A. Burgess, Missionary Secretary

RHODE ISLAND was virgin territory when its settlers brought in the first orthodox church of the Pilgrims. Newman Church, Rehoboth (1643), came as a protesting colony, and for two centuries, or until the adjustment of the boundary, was on Massachusetts soil. Little Compton (1704), was a branch of the primitive Plymouth church. Bristol (1680), Riverside (1681), and Barrington (1718), were in the backyard of Plymouth garden and grain fields and her Narragansett harbors. King's County, by way of Newport, brought in Kingston (1695). Tiverton (1746) sprang from Little Compton. United, Newport (1720), and the same year First

(Unitarian), Providence, and its western branch, Beneficent (1743), arose in the growing cities. There were in all ten churches—four before 1700; six before 1720.

Parish tax for church support was never indigenous to Rhode Island and Providence Plantations. Freedom to worship or not to worship caused diversity in the method of living. The many sects jostled one another, and fellows of baser sort came by land and by sea. Missionary aid was early sought from Massachusetts. There is a record of "twenty pounds money" being sent from New Hampshire in 1738, "to promote the preaching of the Gospel in the towns of Providence, South

Kingston, and Westerly, within the colony of Rhode Island." When in 1868, Connecticut ceased her gifts at the wish of Rhode Island, the Connecticut Missionary Society had sent into the state a total of \$19,510, assisting in the establishment of several churches. Of the ten original churches, only two ever solicited missionary aid. Of the next ten to be planted, only two started without missionary aid and support.

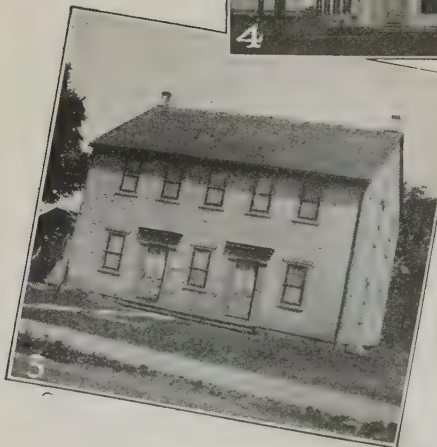


ITALIAN CHILDREN, PROVIDENCE

The Rhode Island Missionary Society began operations about 1802. A band of men, long devoted to missions, held regular meetings. The following year the first president, Dr. Samuel Hopkins of United Church, Newport, died, and the year of the first records, Dr. Enos Hitchcock of Beneficent Church, Providence, the first secretary, passed away. The Society early gathered the Negroes of Newport into Union Church, and in 1824 sent a colony of educated Negroes to Liberia.

Upon the organization of the American Board, the Rhode Island Society confined its activities to Home Missions, and at a little later period, to the needs of the state. It rendered signal service among the people who had come to the villages in the state where the first cotton mills in America were located. A number of churches were organized. Among them were East Greenwich in 1815; Slatersville in 1816; Pawtucket in 1829; Washington Factory in 1831; Grace Church, Woonsocket, in 1834; Central Falls in 1845; Chepachet in 1846, and River Point in 1849. Nearly all of these grew out of missionary effort. Of the nine churches formed in this period which endure to-day, only Pawtucket First and Free Evangelical, Providence, were self-supporting from the beginning.

From 1850 to 1870 was a period of development. Central Church, Providence, appeared; also the church at Peace Dale. The membership in the twenty-five churches increased from 2,758 to 4,088, a net gain of nearly fifty per cent. During the next quarter of a century devoted business men from the large churches ministered in suburban chapels, and state evangelists did efficient work. Union Church, Providence, organized in 1871, was an adjustment of crowding interests. Edgewood and Franklin sprang up, Plymouth appeared in the new territory, and by 1880 thirty churches had 5,422 members, an increase of thirty-three per cent. Between 1880 and 1895, ten missionary churches were added, and the membership reached 7,312. A very fine work among the Swedish people began in 1888, and five churches were organized. Their membership to-day is 572, and the value of the church property is more than \$45,000. Only four churches have been organized since 1900. All our churches and several missions have their own buildings. The most prominent mission is the fine stone Portuguese parish house of the Central Church, Providence, where excellent



1. Slatersville Parsonage. 2. Thornton Church. 3. Smithfield Ave., Pawtucket. 4. Slatersville Church. 5. Knightsville Church. 6. Hope Church, E. Providence.

work has been done for ten years. Of the forty-two churches now in existence, seventeen have given but never received missionary aid: Barrington; Bristol, First; Newman, East Providence; Kingston; Little Compton; United, Newport; Pawtucket, First; Park Place; Darlington; Peace Dale; Providence, Beneficent, Free Evangelical, Central, Pilgrim, Union, and the church at Saylesville. Many of them have profited by the removal of members from country to city churches.

The first aid granted to any church according to the reports of the Missionary Society was fifty dollars to Pacific, Providence, 1813. The membership of this church was later largely absorbed by Union Church. North Scituate church poured its trained and efficient members into the Providence churches, and the fine old building stands empty to-day. Indeed, from this church and the one at Slatersville have gone men and women whose generous missionary gifts have been a blessing to multitudes. One man gave a million dollars for educational work in the South, and the gift of a noble woman founded a great mission school in San Francisco. Gifts of fifty thousand dollars for the American Board and of thirty thousand for The Congregational Home Missionary Society have also been recorded.

In 1915 about fifteen aided interests in the state needed \$5,000 annually. The state has scarcely any

endowment funds for this purpose, and money is most necessary, especially for new work. It is a serious problem for Rhode Island to solve. Two-thirds of its people are foreign-born or the children of foreign-born parents. In one district in Providence there are 25,000 Italians—a new Naples in the way of stores and homes and churches. Our work also reaches Swedes, Armenians, and Finns. This great mass of people of different nationalities is a challenge

to health, industry, and civil institutions. They crowd our streets, our factories, and our public schools, but not our churches. We are doing little for them, and each of our 10,000 Congregational church members in the state is being matched by a brand new immigrant every year. One Sunday 30,000 Roman Catholics marched in their Holy Name Parade in one of our large cities, and tens of thousands of the members of that church looked on with admiration. In western Rhode Island the scattered farmhouses have but few children, while the rushing factory villages are filled with



ITALIAN COLONY, PROVIDENCE

unchurched hundreds. We have our city problem and we have our country problem. A few devoted and efficient men come together monthly and plan to meet the needs and our churches are waiting to take up the challenge. A real need of the present day is a truly democratic state. Our faith is our warrant for belief in its final establishment.

EIGHTY YEARS OF WOMAN'S WORK

By Mrs. Edward Olmstead, Wilton, Conn.

(EDITOR'S NOTE.—On August 24, 1916, the Ladies' Home Missionary Society of the Congregational church of Wilton, Connecticut, met in the parsonage at that place to commemorate the eightieth anniversary of its organization. We present to the readers of *THE AMERICAN MISSIONARY*, particularly to those interested in the woman's work, the following extracts from the history of the society. This review was prepared by Mrs. Edward Olmstead, for many years a member of the organization and its secretary and treasurer since 1885. We greatly regret that lack of space prevents the publication of the entire history as it was read by Mrs. Olmstead.)

WE meet to-day to commemorate the Eightieth Anniversary of the Ladies' Home Missionary Society, which was organized in this parsonage August 24, 1836. It devolves upon me as custodian of the fragmentary records of the earliest years to glean some estimate of what has been accomplished from the years long past to the present time. And I give you this history to make you better acquainted with the women of this church—your grandmothers, even your mothers, blessed saints “who rest from their labors.” I am thankful to pay a tribute of affection and gratitude to many of these dear women, who gave me a warm welcome when I came, a stranger, to my new home in Wilton in 1855, and for their sympathy and help in all the varying experiences of life.

The installation of Rev. Samuel Merwin over this church took place February 23, 1832. He had been pastor of North Church in New Haven for twenty-seven years. Mr. Merwin and his family were the first occupants of the parsonage after its completion in 1833.

Is it possible to look back to that period of the history of Wilton and this church and realize the conditions that prevailed at that time? Many of the inhabitants were descended from the settlers of “Wilton Parish,” and were connected by relationship and marriage. Their well-tilled farms were scattered over all the hills and valleys of the town. Many of them had had the advantage of an education in Witon Academy, founded in 1818. They were a church-going people. Before the

church bell ceased ringing on Sabbath morning what a procession of teams came down from Bald Hill, from the recesses of Nod, through the valley of Pimpawaug, even from as far as Harry's Ridge, up the ancient winding road of Belden Hill and the roads tributary to it. The pews in the church were well filled; even the galleries were occupied. Between the two services came the Sunday-school, organized about 1822. With the sacred observances of the day came the opportunity to exchange greetings with relatives and friends and to hear all the private and public news of the times. No railroads, no telegrams or telephones, no automobiles, no Sunday newspapers to disturb the calm and peace of the sacred day.

At the meeting at which this Home Missionary Association (as it was then called) was organized, Mrs. Samuel Merwin was chosen president, Miss Clara M. Gregory, secretary and treasurer, and twelve managers were appointed. Thirty-one ladies became members. I will refer to two rules adopted at that time—“The monthly periodical called *The Home Missionary* shall be read at the meetings of the society,” and “to prevent needless expense and trouble there shall be but one kind of cake for tea.” The second meeting was held at the home of Mrs. Wakefield Hubbell, September 14th, of the same year, twenty ladies being present. From that time the society began its onward course. Besides the money received from the membership fees and taxes, the society increased its funds by taking in sewing, much to the relief of busy

housewives overburdened with care and work, for, as you well know, there was no sewing machine in those days. They quilted, made shirts, caps, handkerchiefs, knitted socks, pin cushions, needle books



CHURCH, WILTON, CONN.

and work bags, and sold them. Very reasonable prices were charged for this work. We find from the records that they made twelve shirts for three dollars and pieced and quilted one quilt for two dollars. Sometimes garments were made for charity, and we note that an invalid's chair and blankets were provided for a poor woman.

In September, 1837, \$35.75 was put into the treasury for Home Missions. A missionary box was sent in 1847, and we find on the records receipts from The American Tract Society for money sent for a needy pastor's salary in East Tennessee, and for the purpose of helping to build a church in Elk Horn, Wisconsin. Then we find receipts for money sent in 1855 to The American Home Missionary Society, at first to the Nassau Street office, and later to the Bible House, Astor Place, New York City. In 1861 the women of this society combined with other women of this town and met in the Town House and "devoted their attention for a time to the relief of soldiers in our service."

We can look between the lines of these early records and notice that often in the gatherings of these sewing societies, the women remained

over until evening. Doubtless some of the men, especially the young men, of the church joined them and a pleasant social time was enjoyed. In times of unusual religious interest prayer meetings were held.

We also note that sometimes the secretary was disheartened, for we find this item: Meeting May 16, 1840, at Deacon Raymond's. But one member attended. Great want of benevolence and Christian perseverance." Now we lay it to the weather, and "wait till the clouds roll by."

In all these years when there was need of helping the men of the church in financial matters, the women responded and came forward to assist in an emergency. Early in the year 1844, preparations were made for a fair, which was held at the house of Mr. Nathan Comstock, June 26th and 27th. It was a notable event. The amount made, after paying all expenses, was \$304.55. This was spent for blinds, stoves and pipes, carpeting, sofa, and trimmings for the desk of the new pulpit. The chairs, table, and Bible were presented. This church, dedicated December, 1790, needed, after fifty-four years of occupancy, much repairing. The old pulpit, with its



PARSONAGE, WILTON, CONN.

sounding board, and the square pews were taken away, the galleries were lowered, and other changes were made. Another fair was held August 30th and 31st, 1865, in a tent on the church green, the proceeds of

which amounted to \$481.53. This was used for painting the church, repairing the parsonage, and supplying the pulpit when the pastor was out of health. Another fair was given in 1870, in the "County" Tent on the church green, and the proceeds were devoted to furnishing the new chapel, which was completed in 1871.

Now let us call attention to a few of the many women prominent in this society since its organization. I wish there were time to mention many more whose faithful Christian lives influenced so greatly the religious and social atmosphere of the community. Miss Clara M. Gregory was elected secretary and treasurer at the organization of the society in 1836, and continued in office from that time until 1885, with the exception of the years from 1859 to 1864. Mrs. Abby Gregory Willard, was elected president of the society November 7, 1838, and was re-elected each year until her death, January 8, 1857. Mrs. William D. Hart was appointed president of the society January 3, 1895, and has been re-elected each year until the present time. Mrs. T. F. Gilbert was elected vice president in 1901, to fill the office made vacant by the death of Mrs. E. D. Hurd. Mrs. F. D. Benedict was appointed collector to succeed her mother, Mrs. W. D. Gregory, in 1908.

We apply each year to The Congregational Home Missionary So-

ciety for a box application from a home missionary family, and for thirty years we have sent our gifts directly to the field, paying the express or freight, and forwarding to the family almost all the money left in our treasury. In this way we have helped thirty missionaries in all parts of our country as far west as the Pacific Ocean and south nearly to the Gulf of Mexico. We have received from them most grateful letters of acknowledgment. Some of these churches whose pastors we have helped are now self-supporting, and some of the missionaries are filling the pulpits of important Congregational churches.

We have continued to assist in our own home church. A lawn party was given in 1885, and fairs in 1886 and 1890, the proceeds of which, nearly \$600, have helped repair the church, supply lamps, rugs, and other articles, and improve the parsonage by adding a bay window and piazza.

And now let us not be discouraged as we look into the future and see the greater need of home missionary work which will appeal to every patriotic Christian woman. Let us take for our guidance these words: "Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."



HOME MISSIONS FROM THE STANDPOINT OF SUPERINTENDENT AND PASTOR

By Rev. Charles H. Small, D. D., Jamestown, N. Y.

IN my work as Superintendent and pastor I have discovered that our churches need constant enlightenment on the importance of Home Missions. Unlike the Cherubim and Seraphim they are not continually crying for the opportunity to give. Pastors need enlightenment also. There are altogether too many

ministers who are not up on the missionary work of the denomination. I glory in the fact that I once voted (as did a majority of the Council) against the ordination of a man who said that the work of the American Board was in America—"possibly they did a little work abroad."

It has been my privilege to know

something of Home Missions as a missionary, a Superintendent, a pastor, and a member of the Board of Directors, and some deep and lasting impressions have been made upon me. For one thing, a great deal depends upon the pastors, and it is to them that the missionary Superintendent must look for co-operation. They understand their churches better than he does, and they are nearer to their people and to their pocket-books. The most difficult part of a Superintendent's work is to arouse



REV. C. H. SMALL, D.D.

enthusiasm among the ministers, and, brethren, we are a mighty hard lot to enthuse. I have in mind a case which will serve to illustrate what can and should be done when the pastor has the missionary interests of his denomination at heart. A certain minister changed parishes. The church he left had been accustomed to make a very good contribution each year to the Home Missionary Society, but after he left their gift dwindled to half the amount. The church to which he went more than doubled the sum they had been in

the habit of giving to Home Missions. That man was informed on the subject and was able to interest his people in the need. This experience, of course, can not always be repeated, but much depends upon the efforts of the pastor. "But, Mr. Superintendent, do not expect ministers to do the impossible. They are not always able to get their churches to do what they would like to have them do." Then, too, many churches are apt to have pet benevolences, causes in which they are especially interested, and for which it is easy to secure money. Too often this is some outside interest and the work of the denomination suffers. The church that does not take care of the interests of its own household has denied the faith of the fathers and is worse than an infidel.

Another thing that has been impressed upon me is the consecration and self-sacrifice of our home missionaries. Of course, it takes consecration and self-sacrifice and courage to go to heathen lands as a missionary, but it also requires these qualities in the fullest measure to enable one to work in neglected and difficult fields in this country, especially when they are near prosperous and growing parishes. "Why should Smith waste his talents and energy on that struggling little church while Jones has that big flourishing enterprise a few miles away?" many unthinking people will ask. It would be hard to find greater consecration and more devotion and zeal and self-denial than is in evidence among our home missionaries. This is particularly true of those who are working among foreigners. Do not forget this fact when you are asked to share in their labors; no, I mean are given an opportunity to share in them. Do you know that as Superintendent I never begged for money. I felt that I was giving people a splendid chance to take a part in a glorious work. The people who attend your churches, brethren, are not beggars; they are benefactors. They are offering you

a rare privilege of serving your Master. You ought to listen eagerly to their messages. Be assured that the money contributed is wisely and safely expended. It is a good investment. Do not, for one moment, entertain the idea that any money is squandered in unnecessary expenses. You say the Superintendent travels comfortably. He ought to. You say he sometimes puts up at good hotels. He ought to. If you could see some of the places where he has to stay sometimes, and some of the trains on which he is often obliged to ride to his appointments, you would not begrudge him a little comfort now and then. He is by no means extravagant.

Money used for advertising is money well spent. Informing literature is absolutely essential. I believe in advertising—the snappy, attractive kind that you can't help reading. But leaflets and letters sent out for the busy pastor to read should not be too long. It is discouraging to a man with a multitude of tasks awaiting him to receive a long, closely-written letter. Mr. Superintendent or Secretary, do not try to say too much in one communication. Put what you want the pastor to know or do, clearly and concisely, and in type easily read. Follow the elder Weller's advice—"Make 'em wish there was more." But to get back. Be assured that the money contributed goes into work that counts. Some years ago the Home Missionary Society put a little over two thousand dollars into a new field in the growing portion of a certain city. In three years that church was self-supporting, and for many years its benevolences have been from fifty to one hundred per cent. on the investment. And who can reckon the spiritual values? This is one of many instances. It is true that enterprises sometimes fail, but such cases are rare. And, brethren, do you not sometimes gather considerable money for some scheme in your church that fails? Mr. Business

Man, do you not occasionally invest in an enterprise that does not turn out as you expected? Those who manage home missionary interests are human—there are laymen as well as ministers among them. It should also be remembered that results are not to be variously estimated. I once said to a home missionary pastor having a church in the so-called slums of the city, "It seems to me that after all these years your church ought to come to self-support." "Well," he said, "you must take this fact into consideration. When these people become converted their material conditions are changed. They want better homes, better surroundings for their children, and they go into other neighborhoods and other churches." This is true in many cases. It is a splendid work. Furthermore, I am convinced that the money put into the struggling, apparently hopeless, country church is well worth while. I believe we ought to do more rather than less for such churches. Volumes might be written about the strong Christian men and women who have come from the country churches. They are still coming. If those little rivulets of influence cease their flow, God have mercy upon us.

Surely we will all agree that the money put into the work for foreigners is well spent. Much has been accomplished; more ought to be accomplished. I have sometimes thought that we are merely playing at this work. We spend large sums, and they are well spent, in sending missionaries to the very people who are coming to our doors. We ought to spend dollars where we are spending dimes. We ought to take hold of this work with more zeal and with a more statesmanlike grip. It will take money to do it, and the money ought to be forthcoming. Mr. Roosevelt once said, "Americanism is not a matter of birth or education or ancestry or creed; it is a matter of the spirit that is in the soul of man." It

behooves our churches to put the right spirit into the souls of those who come to America. My past experiences and my observations have impressed me deeply with the importance of this work, which, it seems to me, is not pushed as it ought to be. Money put into strategic places in our cities is money well expended. This is work that requires foresight and discernment and care.

What a fine thing it would be if our stronger churches would do for Home Missions what they are doing for the foreign missionary work? That is, take some home missionary field and support it. A number of churches are doing this with great profit. The concentration of attention on some special field will in-

crease the interest and increase the gifts. There will be many ways of helping besides paying the salary of the missionary, and the experience will be mutually profitable. Write to your Superintendent about it.

I have learned not to expect very much from the man who says he does not believe in foreign missions. If he is not interested in foreign missions, his interest in Home Missions will not reach his pocketbook. But I have often wondered why any one who is enthusiastic about foreign missions is sometimes inclined to see little need for Home Missions.

It is a great work, a glorious work in which we are engaged in this land of ours. We are proud of it. Let us pray for it; let us work for it; let us give to it liberally.



NOTES FROM THE CENTRAL SOUTH

TRIED BY FIRE

The greatest fire that has ever devastated any Texas city, and the fourth greatest fire in the United States, swept the heart of Paris some time ago, and among the principal sufferers were our Congregational churches, First, Rev. J. G. Flacks, pastor, and Rush Street, colored. The hearts of our Texas people were greatly moved. Dallas and nearby cities sent generous aid, and our Paris brethren have received substantial remembrances from the denomination, both within and without the state. With the indomitable spirit the entire city is showing, our Congregational people are proposing to rebuild, and better than ever. With the help of insurance and the aid of friends and the Church Building Society, this church, which is now worshipping in Moose Hall, and whose pastor, worn out with incessant labor, was compelled to recuperate in a hospital, expects within a few months to be again equipped for its regular work.

THE CENTRAL FACTOR—MEN

Fresh illustrations occur every month which make plain that efficiency in the pastorate is the central element in all our work. Houston and Palestine, Texas; Lawton, Enid, Waynoka, and Chickasha, Oklahoma, are all churches in towns and cities which a year or so ago were disheartened, and, like Dickens' rainy-day donkey, were dropping their heads; were disconsolate of mein, and evidently contemplating suicide. But to them have come courageous, capable men, and the work has revived, membership has been gained, and improvements made. All honor to the men whose faithful leadership has, under God, effected these hopeful changes! They are Rev. H. B. Harrison, Paul C. Burhans, U. S. Tabor, Charles H. Dains, Samuel Pearson, and W. D. Amack. To this list might be added an equally worthy one from our village and rural fields, where strong leadership on the part of the minister has transformed the whole parish prospect.

DAYS AHEAD IN A FRONTIER DISTRICT

By Rev. A. J. Sullens, Superintendent of Oregon and Southern Idaho

THE stability of matured civilization comes only with the passing of many years, so this district has all the characteristics of "The Last Frontier." Nevertheless, those who are familiar with the development of the territory rejoice as they contemplate the evidence of a greater degree of stability. Many of the elements of frontier life are still to be found in the towns and villages. There may still be seen the cowboy and the prospector, the homesteader and the lumberjack. But the substantial homes and business buildings, the rich farms, and, above all, the character of the people and their response to leadership in the things of the Kingdom, give reason for encouragement and hope for progress in the future. Those who are familiar with Southern Idaho and Eastern Oregon believe that the vast mineral deposits and the spreading valleys and plains, which need but the touch of water to transform them from sage brush deserts into beautiful, fertile farms, will some day give to this region a large population and a place of power in the affairs of the nation. But for the present, the work of foundation building must be done. Disappointment and discouragement must be faced as new ventures which promised much fail to yield the hoped-for results.

The Grand View Valley is a typical mountain missionary field which has been under the care of Rev. Samuel E. Long from the open-

ing of the Valley. He has developed a strong central work at the village of Grand View, the trading point for the entire Valley. The church services are held in the schoolhouse. There is no church building, but plans must be made in the near future for both a church and a parsonage. Mr. Long has also established four or five preaching points in the Valley, which he visits regularly.

Four years ago the Government opened the Rockland Valley to homesteaders. As you drive through it to-day, you see large wheat fields everywhere, and the banker at Rockland talks of the great success of the homesteaders and the increasing wealth of the whole district. The Christian Endeavorers of the Congregational Churches of America helped to erect the church and parsonage in the town of Rockland. The field is vacant at present, but we hope to have a pastor there very soon.

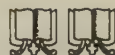
The difficulty in obtaining men for home missionary pastorates is a serious one. The pioneer constructive work which must be done, the isolation of the fields, sometimes far from the railroad, and the small salaries paid, make it difficult for the Superintendent to find capable men for such heroic service. We hope, however, to have all the fields manned in the near future, and we believe that very substantial progress in our churches will be made during the coming year.

A New Hampshire woman stood by the side of a California Supreme Court judge, gazing at the Alps. Conversation turned to American mountains and led to a more intimate interchange of thought. "I, too, was born in New Hampshire," said the judge, "but you doubtless never heard of the town," naming a hill town whose population once was large but now has reached the vanishing point. The town proved to be the birthplace of the woman at his side.—Rev. Edward R. Smith.



THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY



MONTHLY COMPARATIVE STATEMENT

1916		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF OCTOBER	Av'ge three previous yrs.	\$ 6,835.23	\$ 1,462.41	\$ 8,297.64	\$ 675.53	\$ 7,622.11	\$ 5,453.53
	Present year.....	5,513.57	1,281.50	6,795.07	1,336.52	5,458.55	1,894.97
	Increase.....				\$ 660.99		
	Decrease.....	\$ 1,331.66	\$ 180.91	\$ 1,502.57		\$ 2,163.56	\$ 3,556.56
FOR SEVEN MONTHS FROM APRIL 1	Av'ge three previous yrs.	\$38,330.77	\$13,158.97	\$ 51,489.74	\$13,570.45	\$ 37,919.29	\$ 62,090.55
	Present year.....	37,137.14	14,602.45	51,739.59	16,935.16	34,804.43	138,500.57
	Increase.....		\$ 1,443.48	\$ 249.85	\$ 3,364.71		\$ 76,410.02
	Decrease	\$ 1,193.63				\$ 3,114.86	

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or \$150,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$23,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 5; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33; Washington, 3; Wisconsin, 10.

DOWN HILL

Last month we spoke on this page of the "dead level" of giving to Home Missions. This month it looks a little like going down hill. We shall not attempt an explanation, but there are some things which give us concern.

From several sources we have of late heard expressions to this effect: "Surely we do not mean to take out of the pocket of the home missionary what we are giving for the relief of suffering abroad. The undertaking of a certain amount of missionary work constitutes something of a real responsibility for that work—a kind of debt to it and to the country. It is hardly on an equality with new appeals. Rather the new appeals should be thought of as wholly additional, and America has grown rich from the conditions which have created the call of relief from Europe. At the recent annual meeting of the American Board, President Fitch said: "America is getting nothing out of this war but her own demnable economic prosperity." Surely out of this prosperity, and not out of the lean purses of home missionaries, we can give liberally to the relief of Europe.



Office: 287 Fourth Avenue, New York.

Honorary Secretary and Editor, A. F. Beard, D.D., Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Associate Secretary, H. L. Simmons; Treasurer, Irving C. Gaylord; Secretary of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Guttererson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Secretary, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

DECEMBER

'Tis the world's winter:
Autumn and summer
Are gone long ago,
Earth is dry to the centre,
But spring anew comes—
A spring rich and strange
Shall make the wind blow

Round and round
Through and through
Here and there
'Til the air
And the ground
Shall be filled with life anew.

—Tennyson.

THE SEVENTIETH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION

MINNEAPOLIS, which welcomed the Association, is a beautiful city. We do not need to sing its praises. Plymouth Church, which was our host, will be remembered by all present for its abounding hospitality and for its attractive edifice with its perfect appointments. Not many churches in the country—or for that matter in any country—can show an equally noble and imposing architecture. The pastor and people of Plymouth Church in Minneapolis are certainly to be congratulated.

The meeting was inspiring to those who were there, but many old friends of the Association were absent. Perhaps we had reason to expect a loss in this respect during the period of transition from one form of organization to another. We hope however, that those accustomed to follow the Association with their presence and their votes will not demit their sense of responsibility, or feel that the call for their attendance in the Annual Meetings is in any way lessened. The American Missionary Association has had its own distinctive constituency with its own distinctive character and appeal. This constituency has been wonderfully responsive in the past years, making our Annual Meetings great in character and in numbers. Our life members alone were sufficient in numbers to fill the largest churches. It would be a calamity if their connection should not be re-

tained and their interest with their connection. We devoutly hope that old friends who believe in the A. M. A. and who have followed its history with sympathy and love will not fail to stand by its work with their old-time hearty co-operation: and with renewed zeal and undiminished purpose. Let us have one old-fashioned A. M. A. Annual Meeting—once in two years at least—“whither the tribes go up, even the tribes of the Lord for a testimony” unto the Association.

EXCERPTS OF ADDRESSES

REV. C. L. HALL, D. D., ELBOWOODS

One of the most intensely interesting sessions of the Annual Meeting was the address of Rev. C. L. Hall, D.D., giving his experiences in missionary work among the Indian tribes far away in the wilderness from civilization.

“I am here now,” said he, “with the appeal of two bands of our Indian people to help build Indian churches. Seventeen years ago near Thanksgiving day I was going over the bottom land by the Missouri. The air was crisp and cold and a clear strong musical note came to my ears wafted from the distant bench land. It became a Thanksgiving sound in my heart when I found that it was the blending of a number of axes striking hard cottonwood logs that my Ree Indian people were shaping into a building for a house of God. They put their own money into that building, and with the help of the Church Building Society they soon rejoiced in a house of worship; but now they must rebuild and are pledging their own funds and promising work while they appeal to us for help. Another party has deposited in my care nearly seven hundred dollars toward a church building. A third band did not wait for help except

that which came from neighbors. They built and paid for their own little chapel, asking me for help to have one of their own band as a licensed preacher to minister to them.

The children are crowding our little boarding school beyond its capacity. The hardest part of our missionary work is to turn away from these appeals because the white Christians hold on to their luxuries and amusements and deny the needed help. No one would talk of sacrifice did he know the supreme honor and joy of being the ambassador of Christ to fellowmen. Ft. Berthold Indians had heard stories of the Creation but they heard the true story first when I told it to them. They had stories of a Saviour but I told them first the true story of the Saviour of their sins. Picture a man sitting down by a conical tent under the snow capped mountains of God telling a Crow Indian and woman for the first time in the life of their people the story of the prodigal son. Those parables which rang out for the first time on the shores of Gallilee are as new to them as when first uttered. A chief Iron-Bull heard the stories of the wheat and tares, and of the good and bad fishes, and then using one English

word said, "Friend, give us a mission." It was years before we could give them the mission which he and the people and the government agent all wanted, but finally the American Missionary Association sent a canny Scot who owed his Christian faith to the influence of the Indian youth from our Santee School. They had gone over the border into Canada and carried their Christian training with them. Burgess became a Christian missionary and he and his wife have put their money and their life into the mission. He has done splendid work for the Crows and is greatly beloved by them.

At the celebration of our fortieth anniversary this summer James Holding Eagle, who had grown up in our school, and was afterward at Santee, was on the program. He

could not control his feelings to tell all that the mission had been to him. He would have been—so tradition says—the thirty-third in succession to high-priesthood of the Mandan Tribe. He turned from it to be a licensed preacher of the good news of Christ. With tears of joy in his consecrated service he paid his debt to the mission that had made him the willing captive to Christ's charms.

This is the science of missions, an understanding sympathy. This is the method of missions; patience and persistence. This is the motive of mission; love. This is the prize in exchange not for anything vital, but only for a few luxuries and indulgences, namely, the fellowship of God and the devoted friendship of man.

MRS. ROBERT C. CHAPIN, SALUDA SEMINARY, N. C.

Mrs. Robert C. Chapin, a teacher in Saluda Seminary, greatly interested the Association in her story of the home and life of the American Highlander. She gave a charming description of the country and of the conditions of the homes usually rude and meager, the educational privileges corresponding with their primitive conditions. The district schools in the mountains are miles apart and usually are as poor in the teaching as in the rude appointments of the school houses. Then Mrs. Chapin asks, "What are the young people like who come from these homes into our missionary school?" "Clear-eyed, well-poised, quiet mannered boys and girls for the most part, often with the instinctive cour-

tesy that comes from real thought of others rather than one's self. When they come from the veritable mountains they are a bit wild and shy, and very self-contained. How little they have seen and known you would find it quite impossible to guess from their outward bearing; and the rapidity with which they quietly acquire the use of unknown articles and customs is remarkable. True Americans they are. One grandfather at least has usually fought in the Revolution, and sometimes his old flint-lock still hangs above the chimney-piece. They are naturally quick of brain, but show in their classes a lamentable lack of early mental discipline. How could it be otherwise, since they

have rarely had more than a few years of four months desultory attendance in ungraded schools where the poorly equipped teacher has had far more than she could handle? They are intensely individualistic too, as would naturally result from their meager social relations. It is difficult to arouse esprit de corps for action—action has always been for them a purely individual matter. Obedience, also, means to them merely curtailment of personal liberty, and the conception of surrender of any part of personal liberty for the sake of common good is still to be cultivated.

The new teacher in our schools finds speedily that she must alter her ways in some regards. First, she must speak more slowly that brains may be adjusted to ideas quite unfamiliar in kind. Then she must simplify her vocabulary. She might as well talk Greek and be done with it as to use the ordinary vocabulary of the educated person, and she must remember that there will be enough unfamiliar words on any printed page to render that page utterly unintelligible to the ordinary class. She must not disregard the fact that learning even a rule by rote is usually an unaccustomed exercise, and that the concentration necessary for the accomplishment of a definite task in a definite time is the product of early discipline and continuous effort to which her students have not as yet been subject. They are earnest and eager, and the improvement in individual cases from year to year is amazing, but the long long thoughts of youth not infrequently lose sight of the dusty details of the way. To

desire an education is one thing; to plod with determination day by day through the steps of its attainment is quite another. Ideals are vague and standards at best are low.

We must face the fact—we who have this educational work to do—that the boys and girls at least in the mountain country do not swarm spontaneously to our doors, begging only to be taught. You will find back of nearly every earnest pupil the influence of some interested alumnus or ex-student, neighbor or teacher. Aspirations they may have, but they are too vague to point the way direct. Both parents and children must be awakened to the desire before the impulse becomes action. New standards must be presented before the longing for attainment comes. And the setting of new standards in thoroughness, in steadfastness, in the longer forward look, is no small part of the teacher's constant work. For the average mountaineer, as I have seen him is slack, intermittent of effort, and looks little beyond the present day. Good material these young people are, splendid responsive material; but we must begin at the beginning. One who had himself been a mountain boy, then a teacher and finally a leader of men, said to me last spring, "I have found that if you can hold them to a certain stage, then they will go on finely of their own impetus. But you have to hold them for a while." It means not a little for you when disinterested men of the region say, as two said independently in my hearing last spring, "We can tell your students wherever we come across them;" and "When we find a man in the country

here farming better and living more intelligently than his neighbors, he is pretty sure to have gone to your school."

PROF. F. J. WERKING, LEXINGTON, KY.

Professor F. J. Werking, Principal of Chandler Normal School, gave an illuminating address from which we can quote but a fraction. The experience of Professor Werking has led him to have a high estimate and appreciation of the Negro people in the Blue Grass section of Kentucky. He instances many examples of high intelligence and character, not as exceptions, but as the rule. This is recognized by the white people who are sympathetic and cordial in their race relations. Professor Werking finds the students alert and capable. He said, "I had had physic classes in the North with my Connecticut students and I expected that a subject which would require such exact reasoning as physics would be rather dull in a colored school. Much to my amazement the first physics class I had at Chandler School was the best I had had in my whole school experience. I am prepared to say that I believe the students of Chandler Normal School are intellectually equal to any similar body of white students that I have ever had in the North. Intellectual ability, however, is not all that is required to make useful men and women. The characteristics that the Negro brought out of slavery are still present in by far the greater portion of the population. This is true in many of the leaders as well as those who follow. Probably no quality of character is more lacking than that of the feeling of responsibility. Other moral quali-

ties are also lacking. In fact, since every human being develops a character depending upon the environment, we ought not to expect that the habits which the white race has been for many centuries developing should develop in the Negro in half a century; yet we must face the fact that unless these people are given aid in the development of character it will take them a long time to eliminate the undesirable traits which are now prominent with them. This is a task to which the Association has given itself. Two agencies are employed for this purpose in our field, the church and the school. The Congregational church in Lexington, although it only has a membership of fifty, is one of the potent factors in the uplift of the people that Lexington has. Its worship is as dignified as that of any church in the North. Unconsciously other churches recognizing in this a higher type of worship are eliminating much of the old-time emotionalism.

In our school we have a student body of about two hundred. The American Missionary Association has conducted a school in Lexington since 1866. Yesterday is the fiftieth anniversary of the opening of the first school, then known as Lexington Normal Institute. Dr. Beard is authority for the statement that it was the school of the American Missionary Association for twenty-three years."

Professor Werking closes with an

earnest appeal for enlargement of facilities for even a greater work than has yet been so successfully carried on. Like nearly all of our schools ever so much more could be done as ever so much more needs to be done if we could secure funds for the work.

Such work pays. It means definitely better homes, better standards of living, a wider outlook and higher ideals, not only for the comparatively few graduates, but for many more whom your influence touches for a shorter time."

PRESIDENT F. A. McKENZIE, FISK UNIVERSITY

We wish that we could present the paper in full which was read by President F. A. McKenzie, LL.D., of Fisk University. He said:

"The unique destiny of Fisk as spoken today must be spelled out of its past and present. Fisk for years had no pupils beyond the fifth grade. Today it starts in the kindergarten and goes through all grades of the elementary and high school and then on through four college classes into a graduate school. We give no diploma except for graduation from the four years college curriculum. Of the one thousand graduates in fifty years five hundred are from the college. At the present time we have one hundred and eighty-eight students registered in our strictly college classes. That is not a large number, but it makes Fisk the second largest arts college for Negroes in the world. Howard is the largest.

We are working every year to reach the best standards of scholarship. Many of the best Northern colleges accept Fisk students class for class on a parity with their own. This recognition is the outcome of a decade of endeavor to give students the best opportunities; equal opportunities to measure themselves with the students of any race. Each year

sees a gain in the quality of the work done by the University and we are not content with mere book learning, character is the first object of the University. Accuracy of conduct is sought throughout the whole life of the campus. Honesty, truthfulness, morality and economy are constantly urged upon students.

Does the graduate ever use his education? Does the higher education have any practical value for the Negro? I answer, almost without exception Fisk graduates are employed, and their education not only improves the quality of their service but brings them positions of wider influence and value. Over forty per cent of all our living graduates are teachers and they together with other former students of Fisk are today teaching not fewer than seventy-five thousand Negro youth in the South. When you think of the great mass of the insufficiently trained teachers you will realize the tremendous service Fisk is rendering in sending out so large a number of better trained teachers. I need not tell you that some of our graduates are preachers, some doctors, some lawyers, druggists, dentists, business men and bankers. There is an annual need of strategic importance for Fisk trained men.

Could we double or triple our output we could not meet the need and demand.

Our great race problem becomes a problem of education. How shall there be education without teachers and how shall there be teachers except they be sent?

But, you say, granted that the problem is so urgent, and the solution through education so evident, what special connection has Fisk with the discussion? Fisk has a very special connection with it. Fisk not only educates individuals, but it is a great factory turning out teachers. Moreover, it has an established leadership, especially in education. Its history and its reputation for standards constitute an educational asset which could not be duplicated without years of successful effort. No statesman either of education or of economics would consent for a moment to the chipping or abandonment of Fisk. Wisdom demands provision for Fisk University as a part of the national solution of the Negro problem.

Just in passing, let me advert to one consideration of great importance with reference to Fisk, and one equally applicable to many other schools. And that is the fact that a goodly proportion of Fisk teachers are white. There are two forces tending to change this situation. One is the natural and in many respects, laudable ambition of the colored people to serve their own race in all these capacities. The other is the tendency on the part of many white people to say, "Let the colored do for themselves. Enough has been done for them." And the outcome is segregation, separation of races,

an da tendency to set up two types of civilization in one country. You will all remember the tribute Dr. Washington last year paid to the A. M. A. for the teachers it had sent from the North, and his solemn appeal that they should long continue to come and to teach in the South. Last April, Bishop Cottrell, at the Southern Sociological Conference, made a strong appeal to the white people not to forget their obligation in person to teach the colored people. No mistaken ambition on the one hand nor unconscious selfishness on the other should close the avenues of contact between the races in the fields of education and religion.

Once the door is closed in Negro schools so that only the colored can teach the colored, the avenue of understanding between the races at its easiest and most commanding point is closed. There are material needs of many kinds which must be met from the purse and hand of the just and generous white man. But material aid is not enough. If the colored race are to share in the intellectual and spiritual civilization of our land, the privileged race must carry that civilization in person to the less privileged race. Salvation is always by incarnation. A civilization cannot be transmitted by words in books, but by words that are alive in the living, breathing form of human beings who are part of that civilization. If we are to be saved from race misunderstandings, it will be only through race ideas made incarnate in persons, and brought into vital sympathetic contact each with the other. Our largest hope for mutual appreciation between the races lies in the possibility of mutual ap-

preciation developed through contact of the better educated of both races.

Fisk is the offspring of American Missionary Association and Congregationalism, and the filial relationship is gratefully recognized by parent and child. The campus church is a Congregational interdenominational church. The freedom and character of Congregationalism reigns over the whole institution. And now in conclusion, let me say

that Fisk needs your immediate and active help. Fisk feels that Congregationalists have an obligation in this matter; an obligation to itself and to the heroic men who founded the institution; an obligation to the colored race and to the nation who has been taught to depend upon Fisk. An obligation to the God over all who has put such tremendous possibilities in the hands of Fisk. Shall their expectation be denied? Shall this generation fail him?

THE UNIVERSITY EDITOR OF FISK UNIVERSITY IS PROFESSOR ISAAC FISHER.

We Quote Him :

If there is to be no future of good for the colored people in the United States; if they are not to be equipped for self-direction and self-preservation; if they have weaknesses and faults but are not to be permitted the means for strength and correction of these faults; if they are to have all of their thinking done for them forever; if they are to make no lasting contribution to the worlds of learning, of trade, of commerce, of industry, of literature and all the fine arts; if narrow bounds which they cannot pass have been arbitrarily set for them; finally, if they have not all the native powers of other human beings and all of the longings and cravings for the good and true that other races possess; then, every Negro college and university should be razed to the ground; for if these premises are accepted as true, there is no need for such schools, and expenditures for their

operation are a criminal waste of funds.

At first thought, many persons superficially versed in statecraft decide that any educational training is sufficient which meets the immediate needs of a situation created by the presence in the United States of practically ten millions of colored people to whom it has not been thought best to give all the responsibilities, and privileges of citizenship. Even a number of persons seriously suspected of statesmanship are of this way of thinking. But the sober second thought of that brand of statesmanship which "shows unusual wisdom in treating great public matters" rejects such a view and is convinced that the highest interests of the state will be served, not by limiting the development of the Negro within arbitrary bounds, but by fitting him for the maximum degree of usefulness in every direction.

FORWARD MOVEMENTS AMONG COLORED CONGREGATIONALISTS

Rev. D. J. Flynn, Superintendent of Congregational Church Work in North
and South Carolina and Georgia

FOR more than fifty years the spiritual, moral and intellectual uplift of the Negroes in the South have challenged the time, devotion, consecration and powers of some of the loftiest minds in the American Nation. In the early days, so far as our church was concerned, the purpose which controlled our missionaries seems not to have been merely that of making Congregationalists, but the planting of the truths of the Bible and the cardinal principles of education into the hearts of those with whom they came in contact in such a way as to lead them to a saving knowledge of God.

In recent years, there has been an impression that the principles and policies pursued by the early Congregational missionaries have become a spent force; or in other words, that they would no longer fit into the conditions of the Southern church life, arguing that if the denomination is to perpetuate itself in the South, then its genius and spirit must find expression in the tangible form of organization. On the other hand, there are those among us who hold that merely making Congregationalists is not the chief and most essential thing which the denomination is seeking. This latter body of persons would say that the making of Congregationalists is very essential, but they are not to be made at the sacrifice of Christian unity, Christian comity and expansion of the Kingdom of God. Therefore,

these modern leaders of our denomination are endeavoring to stand in the spirit and purpose of the early leaders of the church and thus preserve all that is fundamental in the development of Christian character in the Southern Negro; and at the same time we are making a heroic effort to extend the borders of our denomination. We want, we must have denominational growth, but with this growth must come all that is fundamental in the teachings of Jesus Christ. The traditions and honorable history of the denomination which a kindly Providence has preserved for our inspiration and hope must be maintained and handed down to the coming generation.

Let us study some of the forward movements among the colored Congregationalists of the South. A retrospective consideration of Congregationalism among the colored people naturally leads us to a study of the pioneer days of the denomination in the South. Fifty years ago, Congregationalism had no existence in the South, save in the minds of the noble, self-sacrificing missionaries from the North. Therefore, it will be impossible to enter upon anything like a faithful study of the early days of Congregationalism in the South without the most honorable mention of the noble band of heroes and heroines who came into the South immediately after the Civil War and suffered privation, and ostracism in order that under God, they might lift the Negroes

from ignorance and moral degradation to the honored heights of Christian citizenship.

If any one has any misgivings as to the splendid character of service which these early missionaries rendered, let him come into the South to-day and look upon the magnificent system of schools and churches and the splendid types of Christian manhood and womanhood which have

entire nation. Therefore, not only the Negro but the people of our entire nation owe the white men and women of the Congregational churches of the Northern Baptist churches the Northern Methodist and Presbyterian church a debt of gratitude which they can never pay.

What was the method pursued by these early missionaries in founding Congregationalism in the South?



CONGREGATIONAL CHURCH UNDER A. M. A. AUSPICES IN RALEIGH, N. C.

grown out of these schools and colleges and he will immediately change his mind; for no man who is fair-minded can help reaching the conclusion that the work of these early missionaries was most thorough and comprehensive. They were not working merely to transform the Negro's condition intellectually and morally, they were striving for the betterment of the economic and social condition of the

First, they established school and church side by side, and thereby sought to impress the people whom they taught that in order to give the fine religious enthusiasm with which God has endowed us power and prestige, it must express itself through cultivated minds. The above ideal is fundamental and the denomination has never shown a disposition to recede therefrom.

These pioneer missionaries taught

in the class rooms each day and most of the afternoons made house to house visitations among the parishioners of their school, the value of which work no man will ever know. They were not always ordained ministers, but they taught the mothers and fathers of the Negro children of that day the sacred scriptures and gave advice, and by their godly example laid the foundation for the development of the finest type of Negro citizenship in this country. Examples: Talladega College community, Atlanta University community, Fisk University community.

As a result of the services of our early missionaries in the South, among the most useful and honored Negro citizens of America are those who have been educated and Christianized in our Southern institutions. This noble company of Negroes and their achievements as teachers, physicians, dentists, ministers, business men and patriots will continue to challenge the admiration and respect of all liberty-loving men and women as long as memory continues to perform its functions. A great many of the Christian people and their leaders in the South today look upon these northern missionaries as conservators of the peace of the South. More money is being spent in the South for the intellectual and religious uplift of the Negro than at any other period of the South's history.

Let us not forget that the early missionaries founded our schools and churches upon God and the Bible.

As a natural consequence of this training and development under our

pioneer teachers, the Negro Congregationalists began slowly to emerge from a crude religious system into a demand for a church life based upon intelligence. The above was true not only with reference to the Negro Congregationalists but to a more or less degree it was true of all the Negro denominations, but it was doubtless more particularly true of the Negroes in the Congregational and Presbyterian churches than of any other denominations in the South.

The first and most immediate effect of this intelligent ministry was the making of the Negro Congregational church and its minister conspicuous in the communities in which they were located for intelligence and uprightness. And without doubt, the Congregational church at this particular period did a most constructive work morally and religiously for the Negroes of the South. The ministers of that day stood out in contrast with the ignorant and too often immoral preachers of the other denominations.

But notwithstanding what has been accomplished, notwithstanding the beauty and power which characterized this particular period of the development of Congregationalism in the South, the denomination did not grow rapidly. First, for the reason that the other denominations also began to build schools and colleges and demand an educated ministry and therefore, after a few years, the Congregational church and its minister were no longer so conspicuous in the communities of the South because of their superior intelligence. Had the Congregation-

al minister and his church remained the only intelligent religious force in the community, then of course, the Congregational denomination would have become the dominant denomination in the religious life of the Southern Negro. But while we were taking pleasure in the superiority of our intelligent ministry and church constituency, the other denominations were preparing men at a greater ratio than we were to man their pulpits, so that today instead of the Congregational minister standing out as the most conspicuous factor in the community for his intelligence he is called upon to compete with his brother minister in a neighboring denomination, and sometimes our ministers suffer in the comparison.

During his transitional period, we failed to see that our denomination was unknown in the South until after the War, while all the other denominations had been in the South for nearly two hundred years. In order, therefore, to the successful building of the Congregational denomination in the South, it was eminently essential that the people be educated as to the history and value of the denomination. Too little was said about the denomination; so that even after the denomination is more than forty years old in the South, it is unknown to most of the colored people in the South.

Under the wise and sagacious leadership of the men who are charged with administrating and directing, under God, the Negro churches through the American Missionary Association, on behalf of the denomination, a new day is dawning in the Southern Congregational circles.

Recognizing that one of the greatest needs of our church is a more efficient and progressive ministry, a strong effort is being made to develop strong men for our pulpit. In every honorable way possible, young Negro men are being sought for our ministry. They are being turned to the Seminary at Talladega for preparation. And through our Bible conferences, etc., we are endeavoring to attract men for our pulpits.

The church is entering doors in the South into which the other denominations are not entering and which we ourselves, heretofore, have not entered. Recognizing that modern life—in its complex intense and tremendous changes wrought by the extraordinary and industrial development of a half a century in the South—is making a demand upon our social and political life, the leaders of our denomination in the South are making an effort to have our church minister to all the needs of man.

There is a system peculiar to the church life of the Negroes in the South, whereby one man pastors anywhere from two to four churches perhaps in the same county. This pastor simply goes into a community, preaches on Sunday, gathers up all the produce and money available and returns home. It is very seldom that you can find an instance where one of these pastors resides in the same community where he preaches. The result is that most of the rural communities of the South are over churched and in addition thereto most of the ministers are ignorant and even where they are not ignorant and immoral, under such conditions it is impossible for

a minister to give effective service. Such a church system is a veritable burden on the people. Our program, under the new order of things embraces an effort to educate the people out of the above conditions by lectures and especially by refusing to go into a community with the hope of establishing a Congregational church without making the most thorough investigation as to the religious conditions of said community.

A new day has brought to our colored Congregational churches a larger supervision. And the effects of this new supervisory service are already being felt in the progress which our churches are making in the South and we have had some notable revival efforts at Raleigh, Dudley in North Carolina and at Atlanta and Athens in Georgia; and in Louisiana and Kentucky.

The progress of some of our churches has also been rather remarkable. Take for example, the church at Raleigh has received nearly 150 members within the last two years. In a word, there have been

remarkable gains in additions in a number of our churches which is especially true of the churches in North Carolina.

Our superintendents are recognizing that if the South is to come to itself, we must begin to educate our people to take a larger share in the matter of their own development. And we are glad to say also, that all the ministers and leaders of our churches are co-operating most heartily in these forward movements.

In conclusion let me say that however scientific our program may be, unless it is vitalized by the spirit of God, it will dwindle into a mere church fad. Let us not forget that God purposes to create a disposition in the hearts of his followers for Christian service. And no power apart from God Himself can create the disposition of love and devotion toward God and man, which will enable us to make the sacrifices which are incident upon the prosecution of the work of extending the Kingdom of God.

LIBERTY, EQUALITY, FRATERNITY A PROBLEM OF THE NATION

In the *Review of Reviews* under date of 1903 our attention was directed to an illuminating article by Dr. Lyman Abbott entitled "The Race Problem in the United States." The views of this distinguished statesman and author thirteen years ago are so emphatically true and important for today that we have made generous excerpts, which we are sure will be appreciated by our readers.

THIS is a national problem. The men of the North cannot rid themselves of it if they would; the men of the South cannot assume it if they would. The North helped to bring these negroes to this country; the North helped to enslave them; they were held as

slaves in the Northern States until self-interest, re-enforced conscience and humanity in demanding their emancipation. When the question came up, whether the North would allow the Southern States to go out of the Union and solve this problem for themselves when they said, You

believe in freedom, we believe in slavery, therefore we propose to go out and take our three million slaves with us and solve the problem in our own way, the North replied, You shall not go out, you shall not solve the problem as you think best, you shall solve it as the nation thinks best. And the North cannot now disavow all responsibility for the problem and leave the Southern States to face the difficulty and bear the burden alone. The problem belongs to the whole nation; the whole nation must share in the solution; and it must be solved in accordance with the principles which have directed and the spirit which has inspired our national life. That spirit, those principles, are embodied in the three words,—Liberty, Equality, Fraternity.

What do these words mean? What did our fathers mean by them?

By liberty they meant the right of every man to a free and full development. Feudalism denied this. Under the feudal system, he who was born a slave remained a slave; born a trader, he remained a trader; born a landed proprietor, he remained a landed proprietor. In this country, no man's status was to be fixed by his birth. Every man was to be free to make of himself what he could, unhindered by the traditions of the past. By equality, our fathers meant the equality of all men before the law. Under the old feudal system, there was one set of laws for the serfs, another set of laws for the proprietors of the serfs; one set of laws and one set of courts for the ecclesiastics, another set of laws and another set of courts for the laity. In this new government, there were

to be no differences: the rich, the poor, the wise, the ignorant, the high, the low, were to be subject to the same laws, and were to be brought before the same tribunals. By fraternity, our fathers meant a democratic extension of the old principle of noblesse oblige. Under the feudal system, every man of the nobility counted himself under obligation to others of the nobility; every man owed a duty to the neighbor in the circle in which he moved. Under the new democratic system, this obligation was to be universal; every man was to recognize in every other man a brother. Mutuality of interest, mutuality of service,—this was to be the fundamental principle in the new republic. Liberty—of development; Equality—before the law; Fraternity—a common fellowship binding all together: this was the spirit of the new country. Our race problem must be solved in accordance with this threefold principle, by the application of this threefold spirit.

It must be solved in accordance with the spirit of liberty. The negro must have the right to the fullest, freest, largest development. He must not be shut off to a particular vocation; he must not be told that he can be only a hewer of wood and a drawer of water; he must not be set aside to particular and subordinate employments; he must not be brought again under any form whatever of bondage. He must be a free man.

The problem must be solved in accordance with the principles of equality before the law. What the principles of our Declaration of Independence demand, what the prin-

ciples of our Constitution demand, what the spirit of our nation demands, is all summed up in the direction of the old Mosaic code to the Jews, "Thou shalt not respect the person of the poor nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." Neither prejudice for the rich nor against the rich, neither prejudice for the negro nor against the negro, has any place in the administration of justice.

There must not be one law for one race and another law for the other race. If America should ever conclude to adopt burning to death as the punishment for the crime against womanhood,—and I think there is nothing to be said for that proposition,—it must also be applied equally to the black man and to the white man. We must not have a law in this country which burns to death one criminal and hangs, imprisons, or sets free another for the same crime. The character of the crime does not depend on the race or color of the criminal.

Equality means equality before the law; equal justice to all men. It does not mean equality in character nor in function. It does not mean that all men are of equal height, or of equal weight, or of equal muscular strength, or of equal brain development, or of equal virtue, or of equal intelligence. It does not mean that all men are to exercise the same function in society; that all men are to be farmers, or doctors, or merchants, or preachers, or lawyers, or governors. It does not mean that all men shall be sheriffs or constables, executing the law; or legislators, framing the law; or voters, deter-

mining what the law shall be. All that we have a right to ask, all that the principles of our government ask, all that the spirit of our forefathers asks, is this,—that there shall not be one political standard for one race and another for another. One man may be six feet high, and another five feet high; all we demand is that they shall be measured by the same yardstick.

And what we primarily owe them, apart from that liberty and that equality which is every man's right in this country, is education. First, primary and industrial education. Sixty-five per cent. of the Negroes cannot read and write. It is safe to say that 80 per cent. of the Negroes are industrially dependent on their white neighbors; it would probably be safe to say that 90 per cent. are.

Its first and most pressing need is an education which will teach men so to use their hands and their brains that they can earn a living; an education in industry, economy, thrift; an education in those primary lessons which most of us Anglo-Saxons were taught in our great-great-grandfathers; an education which will impart those virtues which we have inherited from a remote ancestry. Industrial Education.

But that is not enough. If this African race is to live as a separate race, if it is not to be amalgamated, nor to be subjugated, nor to be exterminated; if it is to live here, ten millions of people, separated by race lines from seventy millions that surround it, then this race must have its own lawyers, its own doctors, its own preachers, its own teachers, its own authors, its own leaders, and this means higher education for the

few as well as industrial and primary education for the many.

"He that will be greatest among you, let him be servant of all." That is what brotherhood means. By just so much as we are richer and stronger and wiser than this race coming out of the barbarism of the past, by so much we, their elder brother, owe them every help in our power to rise

to a higher and nobler manhood. By just so much as we of the North are richer and stronger than our fellow-citizens in the South, by just so much we owe to them a hearty co-operation in the great problem which is remote to us, but imminent to them; which is a problem to us, but is a life-and-death struggle to them.

HARD TO PLEASE

THERE has been a demand in the North among the railroads for able-bodied Negroes and the Pennsylvania railroad alone having furnished employment to 4100 Negroes from the state of Georgia. The South has been saying that the Negro was a menace, that he was worthless and an effort had been made prior to the European war to bring into the South European labor and now when there is a demand for the Negro in the North and an effort on the part of the Negro to move out of the South, what happens? Instead of urging the Negro to leave, every possible barrier, legal and illegal is offered to prevent his going.

In Savannah, the Mayor of the city called a conference with 30 leading Negroes and made an argument against Negro laborers leaving the South, alleging that there was a scarcity of labor and that the Negro laborer could not survive the cold

climate. Mr. James H. Butler, who is the Assistant Manager and Editor of the Savannah Tribune and connected with the National League of Urban Conditions Among Negroes, was arrested and placed under a bond of \$1500 on the charge of violating the immigration laws. To be specific the thing that Mr. Butler was guilty of was soliciting Negroes to go North. When a company of Negro students was about to sail from Savannah to the tobacco fields of Connecticut, they were arrested, placed in jail and held over night. Further the city of Savannah passed an ordinance assessing a license tax of \$1,000 upon anyone connected with an employment agency sending laborers outside of the state. While it was asserted that 50 Negroes were arrested at Americus, Ga., upon fictitious charges after they had secured transportation and were aboard the train.

ENDOWMENT FOR TALLADEGA

IT is gratifying to us to be able to report that the first \$100,000 of the Talladega College Fund has been raised. Just where the second half of the fund is to come from we

do not see, but it can easily be secured if we can have the co-operation of fifty of the readers of The American Missionary, in carrying out some such plan as this:

22 persons to give \$500	
each	\$11,000
14 persons to give 1,000	
each	14,000
6 persons to give 2,500	
each	15,000
4 persons to give 5,000	
each	20,000
4 persons to give 10,000	
each	40,000
	<hr/>
	\$100,000

We have made a start already under this plan, and have received six subscriptions of \$500 each, two of \$1,000, and one of \$2,500. It is very important to complete this fund in the near future, for the money is greatly needed. We are hoping to

CYPRESS, LA.

ONE of our interesting new projects is the establishment of a church and community school at Cypress, La.

Cypress is an all Negro community of Creoles, many of which are large landholders. It has always been exclusively Catholic, but the influence of Straight College students has made some of the younger generation ask for Congregational work. The community is trying to raise \$1000 for a school building, and a Straight College graduate, the daughter of one of the large landholders, is to teach. The Association has just sent Rev. A. V. Boutte, to be religious leader of the community and help in the school projects. Mr. Boutte has established and was the first pastor of the church at Erath. We expect great things for the Cypress community from his ministry.

do it before the close of the present year. Will you not help us by pledging one of the amounts mentioned above, taking all the time you care to in which to pay it? You can either give the whole amount yourself or ask others to unite with you.

We appeal to the readers of The American Missionary because they are well acquainted with the excellent work of Talladega College in training leaders for a backward race, and know the value of this work.

Subscriptions may be sent to the Secretary, Mr. H. L. Simmons, 287 Fourth Avenue, New York City.

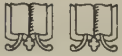
LUCIEN C. WARNER,

President of the Board of Trustees.

The Missionary Review of the World comes out in a new and tasteful dress and under the direction of an able Board of Directors representing the home and foreign missionary agencies of the United States. It is a great magazine admirably edited and always interesting. As a witness for Christ, it surveys the wide world.

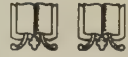
The Missionary Herald, which brings us fresh tidings from the special fields of our American Board presents its information in a fruitful and inspiring way. No Congregational family should fail to take and study this excellently edited missionary monthly.

Why should the South disfranchise the Negro population and at the same time reap the benefit of them as voters on a basis of their representation?



THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer



We give below a summary of the receipts for October, compared with those of October, 1915, also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects outside of the regular appropriations.

RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1915.....	\$4,729.35	\$ 430.79	\$1,620.85	\$133.00	\$ 24.97	\$ 6,938.96	\$ 767.20	\$ 7,706.16	\$3,275.28	\$10,981.44
1916.....	5,732.77	138.69	1,468.14	15.00	26.26	7,380.86	703.77	8,084.63	2,023.15	10,107.78
Increase ..	1,003.42				1.29	441.90		378.47		
Decrease ..		292.10	152.71	118.00			63.43		1,252.13	873.66

Available for Regular Appropriations :

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1915.,	\$4,695.35	\$ 379.56	\$ 1,589.85	\$ 3.00	\$ 14.97	\$ 6,682.73	\$ 260.00	\$ 6,942.73	\$ 3,275.28	\$ 10,218.01
1916.	5,720.77	91.32	1,441.14	15.00	26.26	7,294.49	510.50	7,804.99	2,023.15	9,828.14
Increase ..	1,025.42			12.00	11.29	611.76	250.50	862.26		
Decrease ..		288.24	148.71						1,252.13	389.87

Designated by Contributors for Special Objects, Outside of Regular Appropriations :

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1915.....	\$ 34.00	\$ 51.23	\$ 31.00	\$130.00	\$ 10.00	\$ 256.23	\$ 507.20	\$ 763.43	.....	\$ 763.43
1916.....	12.00	47.37	27.00	.....	.....	86.37	193.27	279.64	.....	279.64
Increase ..										
Decrease ..	22.00	3.86	4.00	130.00	10.00	169.86	313.93	483.79	.....	483.79

SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1915	1916	Increase	Decrease
Available for regular appropriations.....	\$ 10,218.01	\$ 9,828.14	.....	\$ 389.87
Designated by contributors for special objects.....	763.43	279.64	.....	483.79
TOTAL RECEIPTS FOR OCTOBER	\$ 10,981.44	\$ 10,107.78	.....	\$873.66

FORM OF A BEQUEST.

"I give and bequeath the sum of _____ dollars to "The American Missionary Association," incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Clarence F. Swift, D.D.; Vice-President, Charles R. Brown, D.D.; Secretary, Rev. Frank M. Sheldon; Assistant Secretary, Rev. Edward S. Tead; Treasurer, Samuel F. Wilkins; Field Superintendents, Rev. Sam H. Goodwin, Provo, Utah, and Josiah H. Heald, D.D., Albuquerque, New Mexico.

PILGRIM CONVICTIONS

By Secretary Henry A. Atkinson

There has never been a time in the history of our country when it was more imperative that the significance of the phrase—"Pilgrim convictions" should be impressed upon the minds and consciences of men and women.

To translate this phrase into action will mean its enactment into such laws as will give a greater degree of social control over all the factors that enter into our common life. These laws must be fortified by public opinion and enforced by national, state and municipal authority in the interest of all the people.

We have in the United States what Walter Weyl aptly terms "a shadow democracy." The government has been "of the people, by the people," but it has never been "for the people," except in spots. Most of our full throated chanting of the litany of democracy has been as "sounding brass and tinkling cymbals" in the midst of a people more than fifty per cent of whom live in a condition little short of poverty, made more bitter and harder to endure because it is absolutely unnecessary. With our abounding and increasing wealth, it is unjust, unchristian and ungodly that there should be any among us hungry, naked, friendless and in despair.

The crisis is upon us. One of our foremost social leaders writes: "The constitution of the United States was a marvel of judicious compromises and wise evasions. It was con-

ceived in a violent distrust of the common people and was dedicated to the principle that "the minority of the opulent must be protected from American Sans-Culottes." Unless I mistake the signs of the time the day of the sans-culottes is near. The business man won his freedom through the French Revolution. With the shifting of the political emphasis he became dominant. Through the nineteenth century he ruled every interest and every class of society. Money is the touchstone of success. Men and movements alike are measured in terms of dollars. Just as Europe produced the soldier hero, so America has produced the modern hero, the business man. The mad pursuit of money has crushed out well nigh every human sentiment. No wonder Carlyle in his sardonic way said "America is made up of dollars and bores!"

Today the working man is coming into his own. He will be the dominant figure in this century.

Let us look at some recent events. Here was this threatened strike of the four powerful railroad brotherhoods. These 400,000 men knew exactly what they wanted, and they knew exactly how to get it. A generation of railroad managers and other big corporate interests had taught them their lesson. This lesson summed up in one sentence is,— "It is folly to discuss terms of peace with an opponent who is weaker than yourself." The true

policy of success is,—“Crush him first, then dictate to him.” In 1894 the Pullman Company had “nothing to arbitrate.” The New York Times of July 5th, that year, published an interview with Mr. Pullman in which he declared that he would not confer with the Railway Workers’ Union. He declared that “there can be no arbitration of this great issue of wages and hours for the simple reason that there is nothing upon which to arbitrate.”

The Anthracite Coal Mine Owners refused to arbitrate until forced to it by President Roosevelt. The Michigan Copper men refused to arbitrate; the meat packers in Chicago, and the Colorado mine owners did the same. Every one of these great strikes would have been averted had the business interests been willing to meet their men and discuss the questions at issue.

The Brotherhoods increased their membership and filled their coffers until they had a war chest of \$15,000,000, the control of the principal railroads of the country, and 94% of the men willing and ready to strike. The statement that these four Brotherhoods had the nation by the throat just about describes the situation. Then the Brotherhoods did what had never been done before by a great organization of labor, —they refused to arbitrate. Their action was very human but it is indefensible. **There is no difference of opinion ever arises between men or groups of men that is not subject to arbitration.**

The matter was taken to Congress and we know the result. Many good souls have worried because Congress passed legislation “with a pistol at its head.” The cause of worry lies deeper than this single action. It is not the first time that Congress has acted under duress. The pistol, the club, the stop watch and a current calendar with election day written big in red letters are all common paraphernalia of the august halls of the Congress, nor will they

ever be banished until Pilgrim convictions of right and justice become embedded in the conscience of the nation.

The railroad case is not an isolated case of industrial unrest. The New York street car situation, the strikes on the transportation lines of other cities; the threats in practically every line of work; these point to the fact that the new day is upon us. The European war, in stopping the flow of immigration to this country, has shut off the supply of cheap labor. The unusual demands made by the munitions factories has further drained the normal labor market. For instance, in Lowell the U. S. Cartridge Co. formerly employed about 600 but now has nearly 8,000 laborers. Similar conditions prevail in New Haven, Bridgeport and scores of other cities. Profits are enormous and easily made, and wages have been increased in these abnormal trades until they reach amazing proportions. Laborers that received \$8.00 to \$11.00 a week in the cotton mills are now making \$20 to \$45 a week in the munition factories. Other industries in order to hold their workers have also had to increase wages. The cost of commodities have advanced and all values are inflated. Visions of fortunes dance before every eye. But the gold of these fortunes is “fool’s gold.” The foundation of our prosperity is built upon crumbling sand.

It remains for the Church to formulate a program of ethical principle, moral sanity and religious enthusiasm that will help to put a firm foundation under our social and individual structure, that it may be able to stand amid the storms that are certain to assail it in the days of reconstruction that must follow the ending of the European war.

Such a program carried out will go far toward helping the denomination to realize the ideals set forth by the Tercentenary Commission.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: 805 Congregational House, Boston, Mass.

President, Rev. Clarence F. Swift, D.D.; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Samuel F. Wilkins; District and Educational Secretaries, Rev. Robert W. Gammon, D.D., 19 West Jackson Street, Chicago, Ill.; Rev. Milton S. Littlefield, D.D., 289 Fourth Ave., New York, N. Y.; Rev. J. P. O'Brien, D.D., 4128 Campbell Street, Kansas City, Mo.; Rev. Miles B. Fisher, D.D., 417 Market Street, San Francisco, Calif.; Associate, Miss Margaret Slattery, Malden, Mass.

IMPORTANT CONFERENCES

The earnest workers in all parts are asking service of the Sunday-School field men in helping them to meet the great opportunities for religious education. This is being given by conferences and institutes with individual schools, local and state associations, and other denominational and interdenominational gatherings, and by correspondence, and with excellent results. The most advanced schools, as well as others, realize the need of improvement. The schools of the denomination, large as well as small, mission schools as well as those in the churches, are being reached. The field workers are earnestly planning for an enlargement of the work and for an educational advance in connection with the Tercentenary Program. There is a splendid spirit of co-operation in the larger gatherings, and a quickened interest in their regular work with the individual schools and churches.

PROGRESS IN NEW STATES

The autumn meetings of state conferences have given larger place than usual for the reports on religious education in connection with the Sunday schools from the state Sunday-school superintendents and missionaries. Among the most complete reports are those given by Supt. E. H. Stickney of North Dakota, and his helpers, Rev. W. K. Bloom and Rev. J. G. Dickey. Each of these, while doing a large amount of missionary extension service, has given special attention to educational improvement, so that the work is being made strong and permanent.

Another state which has made splendid progress is Nebraska. Not only in its large churches, but on the frontier and in the branch schools, graded instruction has been carried on with encouraging success. Teacher training classes, and other activities for securing the best possible work, have been fostered.

These are but samples of a large number of states. The splendid men commissioned by the Sunday-School Society have placed many of the new states in the forefront in religious education.

FINANCES

The receipts for October were \$654.72 less than those of the corresponding month of last year. It is hoped that the friends will make up this amount this month, which closes the year. The opportunities are great for enlargement and improvement. The full amount, \$100,000, so frequently recommended by the denomination, is urgently needed. If all will do their part, this amount can be easily reached. The books will be kept open until January 10th, for acknowledgment in the Year-Book.

BOYS AND GIRLS IN CHINA

By Miss Lucy I. Mead, Missionary of the A. B. C. F. M., Peking, China

You have helped us so much by sending picture cards for our Sunday schools that you will, perhaps, be interested in hearing about the children who are made so happy by the gifts.

The regular Sunday schools have their Chinese lesson sheets but no pictures except in the primary where we use those from you. The primary school has a large number from the street who do not attend, and very likely never will attend any day school. The pupils from our schools teach them. The attendance depends on the weather and temple fairs. Last year at the chapels we had generally from seventy to two hundred. It is a lively time when that number get crowded into a small room and all recite their texts at the top of their voices. Many of them have to bring their baby brothers or sisters, which adds to the liveliness. Only those who attempt to learn the texts are counted. The text is the most interesting part of the lesson for if they can recite it they receive a lesson picture card; if not they get only a picture cut from a magazine. If you question whether it is worth while to send the pictures you should see the disappointment on their faces when they fail to get the cards, or better still the delight of those who do get them.



STREET SUNDAY SCHOOL, PEKING, TAUGHT BY CHINESE GIRLS

It is interesting to watch the faces as they listen to the stories. It is beautiful to watch our girls who teach and see how they develop in their ability to interest the children, and note their own interest in them. One of these leaders asked any who wished to be Jesus' followers to stay and talk about it, and fifteen street children remained. We hope through these Sunday schools to gather more and more into our day schools. In unexpected places we meet evidences of the influence of the Sunday school. Often a child will bring out a pile of pictures and repeat text after text. It would be greatly appreciated if the number of cards could be increased, but I know there are many calls for help and we are only a corner of the great harvest field and must not lose sight of others' needs. The children are mostly of the poorest class, very ragged and dirty, when they first come, but gradually are persuaded to wash up for the sake of the pretty pictures. Sometimes they are so transformed I can hardly recognize them.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.



FROM A COPLEY PRINT. COPYRIGHT BY CURTIS & CAMERON, BOSTON.

THE ADORATION OF THE SHEPHERDS

We are under special obligation to the artist, E. I. Coussé, of New York, for the privilege of using this beautiful picture, "The Adoration of the Shepherds," in connection with our Christmas Appeal this year in behalf of the old Soldiers of the Cross, who accomplished many things in their long years of devoted service, "By the name of the holy child, Jesus." The original of this inspiring painting is over the altar of Grace Methodist Episcopal Church, Harrisburg, Pa.

Who can estimate the latent potency which centers in the infant, just born. It was only by the Spirit of God, that the adoring Shepherds and a few others, were inspired with the unusual power and matchless events which were bound up in the personality of this holy child. His mother, even, only vaguely comprehended these things, "and pondered them in her heart."

The birth of this child, in the manger in Bethlehem, means more to the

world than any other birth in the history of man.

One of the great blessings is the joyful Christmas festival of kindness and good cheer, of love and ministry. Christmas has its message for all, young and old, rich and poor. Ministers of the gospel have ever made great use of the Christmas Season, to make the children happy, to bless the poor, to aid the sick and to comfort the sorrowing. But ministers and their wives, like all others, grow old and come to the time where they need to be ministered unto rather than to minister.

It is because of this fact that The Board of Relief inaugurated "The Christmas Fund" in 1902. This is the fifteenth year of this fund. In a word, it is an effort to bring real, practical, good cheer and joy to the hearts of the men and women who through so many years brought such ministry to others in the Christmas Season. The Christmas Fund endeavors to furnish "A Christmas Morning Check, for the Veteran of the Cross, feeble of body, great of heart and serene of faith." And it has done this for fourteen years; but only in recent years has it had sufficient money to send a check to every family on the roll of pensioners. The Fund began in 1902 with \$250 and has steadily grown until in the last two years it amounted to over \$4,000 and we sent to every pensioner a check of from ten to fifty dollars according to their special need. These checks were, in all cases, in addition to and not a part of their regular pensions. They add just that much to their meager incomes.

Never more than now has it been vitally important that their small incomes should be added to. The cost of living has greatly increased and their pensions have been shamefully inadequate. The maximum pension is \$300 a year and in many cases the pension is much less, for the average is not much more than one-half of the maximum. The number of pen-

sioners is increasing and so the demand for increased funds is imperative. Therefore we are asking for a **Christmas Fund of \$5,000 this year.**

We believe it will be forthcoming. In 1914 it was \$4,188.59 and in 1915 \$4,026.61. But this year, which has been so prosperous for many, and when the purchasing power of a dollar has diminished from 25 to 33 1-3 per cent, to ask for an addition of \$1,000 seems a very modest request.

If our Congregational People could know the noble men and women who are being served by The Board of Relief, as its Secretary has come to know them, we do not believe that their Christmas Checks would stop at even \$5,000. These blessed saints of God are so uncomplaining, so gracious, so worthy and so needy that the very joy of ministering to them is a matchless reward.

Just for a moment read some of these acknowledgments of the Christmas Checks of last year.

"I passed my 77th birthday the day following Christmas, thus your kind remembrance served also as a birthday greeting."

"I was more than glad to get the Christmas Check. I have been ill and this check will pay the doctor's bill."

"I thank you, for the Christmas present, and all who helped to make it possible. It finds me sick. We are in the midst of an Arctic winter, deep snow and cold. I am so glad to have the money."

"The Christmas check has been received and to say that it brought us joy is a mild way of putting it. It brings inexpressible relief."

"You will understand what that Christmas Check means to us—comfort and needed medical attention for the suffering wife. I have just passed my 83rd mile stone and it looks brighter beyond."

"It came at a time to encourage us greatly. My wife was sick in bed and the money paid some of our increased expenses. I wish I could tell you how happy we are made by the Christmas gift and to know that we are not left alone in the time of need but are cared for so kindly by the people of God."

"My heart was sweetly melted into inexpressible tenderness by this sympathetic expression of Christian love. May our Father's benediction be upon all the dear ones who have so kindly remembered us at this Christmas time."

"The Christmas gift of \$15 is worth many times that amount to me. "More than ye ask or think," that is the Lord's way and the Lord's way is evidently the way of The Board of Ministerial Relief and its supporters. These special gifts jostle one out of both his heedlessness and heartlessness and quicken him into a knowledge of the fact that he is dealing with Heaven and the children of Heaven."

"Where money was coming from to pay our coal bill I did not know, but with this Christmas check the way looks brighter."

"Your check at this season stirs another depth in the wells of gratitude. My acknowledgment has been delayed by the necessity of acting as nurse and housekeeper while the wife has been ill. We go on our pilgrimage, singing, in our freedom from anxiety as to creature comforts. You will never learn the extent of your joy-giving, until the account book, not made of paper, shall be opened in Heaven."

"The Christmas check has been received. I cannot begin to tell you how welcome it was. I was in debt \$5. The coal for my little room was getting low as I had been able to buy only a sack full at a time. I had less than \$1 in my purse. I had been ill and suffering and felt that this Christmas was likely to be a dreary one but your letter has changed the hue of the clouds. I extend hearty thanks for the good you are doing for us old people, Veterans of the Lord's Army."

"The coal was getting so low that I measured out how much I could burn each day until the regular pension check should come. Then the rent is due and must be paid and a little must go to the doctor under whose care I have been, more or less, since last March, but with this Christmas Check the problem is solved. I can see my way clear even to get a pair of rubbers and today I can

say, "showers of blessings have fallen on me." I wish every donor to the fund could realize what a blessed work is done by their gifts, but it is all written on my heart as if chiseled on marble and stone."

Not only on the hearts of the receivers are our acts of love and service written, but the record is kept in Heaven. The giver may forget it and in the day of reckoning say, "Lord, when saw we thee and hungered and fed thee, or thirsty and gave thee drink, a stranger, and took thee in, naked, and clothed thee, sick, and came unto thee? And the King shall say unto them, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

Let us not forget the seriousness of neglecting to do for the Master. The sins of omission are among the most bitter.

It isn't the thing you do, dear,

It's the thing you leave undone,
Which gives you a bit of heartache,

At the setting of the sun.

The tender word forgotten,

The letter you did not write,

The flower you might have sent, dear,
Are your haunting ghosts to-night.

—Margaret E. Sangster.

Do not let this opportunity to minister to the aged and infirm go by unimproved. Write your check to-day for the Christmas Fund for 1916 and make it payable to the order of B. H. Fancher, Treasurer, and mail it to 287 Fourth Avenue, New York City.

If you would like the Christmas leaflet and any further information concerning this beautiful service, please write to Secretary Rice and he will send you a copy of the leaflet.

The fiscal year of the Board of Ministerial Relief is the same as the calendar year. Therefore we earnestly request the treasurers of Churches and other organizations, intending to send to the Board contributions to be credited in the next year-book and under the apportionment, to see that they are sent by December 31st. We suppose the books will be kept open to January 10th, 1917, for gifts which are to be credited on 1916.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, 7 Golden Avenue, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 449 North Grove Avenue, Oak Park, Ill.; Vice-President of the East, Mrs. Marion Burton, Northampton, Mass.; Vice-President of the Interior, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Vice-President of the South, Mrs. W. E. Mansfield, 130 Peoples Street, Atlanta, Ga.; Vice-President of the West, Mrs. George Robertson, 152 Terrace Avenue, Redlands, Cal.; Recording Secretary, Mrs. Arthur K. Wing, 857 E. 18th Street, Brooklyn, N. Y.; Corresponding Secretary, Mrs. W. G. Frost, Park Street, Montclair, N. J.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Assistant Treasurer, Mrs. Rockwell H. Potter, 412 Washington Street, Hartford, Conn.; Editorial Secretary, Mrs. Edward H. Scott, 237 Fourth Avenue, New York City.

SIX SPANISH PASTORS

There is no section of the United States which challenges the thought of the visitor and compels him to ponder on the power of religion and religious influences as does the adobe section of the great Southwest, especially the Mexican settlements of Arizona, Texas and New Mexico.

After leaving the railroad, metropolitan advantages and modern comforts the fascinating curio stores lose their attractions and questions unconsciously obtrude themselves.

"What is that lonely woman with a black shawl doing?" "Oh, she is a witch." "Do you believe in witches?" "She believes in herself and the people believe in her."

"What are those great wooden crosses dotting the landscape?"

"The crosses of the Penitentes."

"Why do the bells toll when some teams approach and not when we arrive?" "They ring to announce the visit of a priest." "Where were the men in the village we passed?"

"Out behind the hills tending sheep like David of old."

"Why are there so many men in this village?" "It is a saint day—they never work on the church holidays."

"Why is that piece of statuary kept in that hollow; is it for monument?"

"No, that is the patron saint of this village." "Is this really the United States or a leaf out of the Old Testament?"

"Doesn't anybody speak English?" "Only in the homes

where the children have been to mission schools."

So into this land that was fully settled two hundred years before the Pilgrims and Puritans found America, the land that contains 36,000 voters whose influence makes or mars the laws that affect us all, we are to look for a few moments, call the Congregational Roll, simply mention the names of the men who, with the aid of the splendid service rendered by our Christian teachers, have carried the message of Christ to these people. The list includes three American ministers and thirteen native. The American ministers are Rev. A. C. Wright, Rev. G. E. Birlew, Rev. J. H. Heald, our present Superintendent. These names slip glibly from our lips. The longer list sounds more mysterious and requires real courage to attempt to pronounce: J. Pablo Salazar, Y. W. Ancheta, E. C. Charez, Lorenzo N. Ford, (Indian), J. M. Moya, Felipe J. Hernandez, Sebastian L. Hernandez, J. M. Ibanez, Epitacio Madrid, Domingo Mato, J. C. Nava, Ignacio M. Lopez. From this list we select six names, six names that should be graven on the hearts and in the memories of all who want to see this land a truly Christian land. To quote at random from Mr. Heald's letters and writings: "We continue the struggle against the old obstacles, such as the foreign language, the customs and habits of

the people, infectious diseases, the ignorance of the many, the opposition of a few priests and reactionaries. Already great improvement in conditions is apparent where the saloon has been done away with. Quiet and order have taken the place of quarreling and fighting, families are better fed and clothed, the people are healthier, happier and better in every way.

We do not expect to convert the entire population. We do expect to do two things: First, to disseminate light and truth throughout the entire community; and second to gather out of each community where we are working, at least a few thoroughly converted people who shall

be samples of the faith we preach. It is easier to make "perverts" than to make "converts," easier to disturb their faith in a system that involves so many superstitions and absurdities, than to substitute for it a system of pure truth and high morals. It is hard for the Mexican to "come out." All his instincts and customs are against it. The New Testament standard seems too high and severe to him. He has his saints, to be sure, but they are all dead ones, to be worshipped not imitated. He would rather beat himself one day in the year than live right every day in the year.

M. L. WOODBERRY.



TOPIC FOR JANUARY 1917

Seis Pastores Españoles

Arranged by Miss Miriam L. Woodberry.

The scripture selected is the favorite passage of many of the people. The hymns are the ones most used by the native pastors. If decorations can be used the colors must be red and yellow. The people love the bright, almost barbaric coloring, of the desert. Light refreshments should consist of pastries, candy and coffee. Music, as that of the guitar, will give a strong local flavor. All attending must be excessively polite. Voices should be low pitched and melodious. There must be plenty of time for courtesy and the introduction of all present. Whatever spirit may characterize other meetings, there must be no suggestion of the control of the leader or of haste at this one.

PROGRAM

Song—Pass Me Not.

Prayer—For the People who are living in the darkness of superstition, for the lonely Missionary workers who labor with little companionship, for the Favored Daughters of the section of the country whose gifts will lighten the darkness and hearten the missionary.

Song—Tell Me the Old, Old Story.

Scripture—John 2: 1-12 or 1 Cor. 13: 1-13.

Song—Rock of Ages. (If possible sung as a solo in the Spanish language.)

Short Sketches of Workers:

Rev. George E. Birlew. (The first to lay down his life.)

Rev. Felipe J. Hernandez. (The first convert to become a leader.)

Epitacio Madrid. (Whose short service is so gratefully remembered.)

Song—Nearer My God to Thee.

Short Sketches of Workers, Cont.

Sebastian Hernandez.

Jesus Moya.

Ignacio M. Lopez. (The three leading men who are carrying the burdens today.)

Closing Song—Beneath the Cross of Jesus.

HELPS

The First Convert to Christianity in New Mexico.

The Penitentes of New Mexico.—Rev. W. E. Barton.

Our Spanish Speaking Citizens in America.

Neglected Childhood.

A Historic Folk Dance.

The Nativity Play.

Domination of the Priesthood.

Penitentes or Flagellants.

Superstition and Witchcraft.

Sebastian Hernandez—Mrs. H. D. Smith.

The Congregational Manual, supplementing "Old Spain in New America."

ROCK OF AGES

Roca De La Eternidad.

Roca de la eternidad,
Fuiste abierta para mi,
Se mi Escondedero fiel,
Solo encuentro paz en Ti,
Rico, limpio manantial,
En el cual lavado fui.

Aunque fuese siempre fiel
Aunque lllore sin cesar,
Del pecado no podre

Justificacion lograr;
Solo en Ti teniedo fe
Deuda tal podre pagar.

Mientras tenga que vivir,

Mi ultimo suspiro al dar,
Cuando vaya a responder
En tu augusto tribunal,
Se mi Escondedero fiel,
Roca de la eternidad.



WOMAN'S HOME MISSIONARY FEDERATION AT CLEVELAND, OHIO

The Eleventh Annual Meeting of the Woman's Home Missionary Federation was of unusual interest. The annual meetings are held if possible in conjunction with the National Council. On years when this is impossible the meetings have been held in connection with the annual meeting of one of our national societies.

This year it was held in connection with the annual meetings of the Ohio State Union and of the Ohio Branch of the Woman's Board of the Interior. The experiment was a most successful one and it is to be hoped it may be repeated. It not only gave the women of Ohio an opportunity of coming in contact with the Federation, but gave the delegates to the Federation the pleasure of meeting many of the leaders of the work in Ohio and gaining a clearer insight into their problems and methods of work.

Everything possible was done by the entertaining church, the First Congregational of Cleveland, and its sister churches of that city to make the visit of its guests delightful. Fourteen State Unions were represented by delegates.

Luncheon was served by the ladies of the neighboring Franklin Avenue Methodist Church, and the Young People's banquet was given at the Y. M. C. A. building on Franklin Avenue.

At the public meeting on the morning of Thursday, October 12th, a stirring address on "The New Religious Education Program" was given by Dr. Frank M. Sheldon. An interesting glimpse of work among the Negroes in Lexington, Kentucky, was given by Mrs. F. J. Werking. Miss Olive Gibson of New Mexico told in her imitable way of experiences in the "Land of Thirst."

The timeliness and value of our new text-book, "Old Spain in New America," were described by Mrs. Chas. F. Chase of New Jersey.

At the meeting of the Executive Committee and at the business session of the Federation, matters of unusual importance were discussed. It is increasingly evident that the sphere of usefulness of the Federation is steadily growing, not only in denominational service but in-

terdenominational as well. In order to meet these changed conditions it is evident that certain radical changes in the Federation's policy must be made. After careful consideration, recommendations were prepared which will mean much in the future of the Federation.

Not the least of the pleasures of the delegates was a visit to Schauffler School, where a buffet supper was served by the students. Mrs. Schauffler's presence in the receiving line of hostesses was an added pleasure.

The quarters of the School seemed more inadequate and cramped than ever, and the rising walls of the new building were indeed a pleasant sight.

On Thursday evening a beautiful pageant was presented at the Euclid Avenue Congregational Church, of which Rev. F. Q. Blanchard, formerly of East Orange, is pastor.

Altogether the Federation may consider its Eleventh Annual Meeting a most successful one.

MRS. CHARLES F. CHASE.

NOTES

The "Year Book," as the new Federation Calendar is called, is ready for distribution and may be ordered in any quantity at 287 Fourth Avenue, New York, N. Y. The little book in its attractive new dress maintains the high standard set by its predecessors. It will make an admirable substitute for Christmas cards. Well selected prayers and other devotional matter will be appreciated no less than the wealth of missionary information to be found in its pages.

The Federation must depend upon the State Unions to make the enterprise of publishing the Year Book a success.

Orders should be sent in early to allow time for distribution in states before the new year is far advanced.

Price, 25c, postpaid, for single copies. A discount will be allowed upon orders in quantity.

The Home Missions text-book for 1916-17, "Old Spain in New America," may be ordered from the Woman's Bureau of the A. M. A. or from the C. H. M. Society.

The annual meeting of the Council of Women for Home Missions will be held in New York at the Broadway Tabernacle, January 9th and 10th, 1917.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Charles H. Baker, Treasurer - 287 Fourth Avenue, New York, N. Y.

August, 1916

ARIZONA—\$25.00

Prescott: L. A. S. Mrs. L. Timerhoff, Treas., 25.00.

NORTHERN CALIFORNIA—\$2.35

Dinuba: First Ger., 2.35.

CANADA—\$25.00

Calgary: Alta., German, 25.

COLORADO—\$40.81

Brush: 7.50. Fort Collins: S. S., 16.45. Globeville: (Denver) Ger. S. S., 10.00. Wellington: Ger. S. S., 6.86.

CONNECTICUT—\$1,777.43

Missionary Society of Conn., W. T. English, Treas., 531.17. Bridgeport: Bible Class, Park St. S. S., 1.25. Colchester: Westchester, 2.50. Fairfield: 128.25. Gilard: 17. Guilford: 47.15. Milford: First S. S., 53.57. New London: First Ch., of Christ, 94.70. Northfield: 9.12. North Woodstock: 15.75. Norwalk: First, 15. Poquonock: 6.85. Stonington: 2nd, 8.54. Stratford: 51.53. Washington: First, 48. West Hartford: First Ch. of Christ, 130. Woodstock: First, 27.

W. H. M. U., Mrs. H. DeWitt Williams, Treas. Farmington: Jr. Dept. S. S., 2.50. New Britain: First, 74. Kensington: W. M. S., 10. Newton: L. M. S., 20. Danbury: 1st, Jr. M. S., 10. Suffield, H. M. S., 9. Starr: Windsor Aux., 25. Rend, Pa.: 1st W. L., 25. Wallace, Ida.: 25. Doreas, Fla.: Ladies' Benev. Soc., 25. Wallingford: Ladies' Benev. Soc., 125. Hartford: South, 30. Glastonbury: Ladies' Aid Soc., 13.50. Int. funds not counting on Apportionment, 196.

FLORIDA—\$67.20

Doreas: 3.30. Interlachen: 3. Oak Hill: 3.90. St. Petersburg: 52.50. Tangerine: 4.50.

IDAHO—\$73.90.

Challis: 29. Fairview: 8. Kimama: 11.90; Salem, 5. Mountain Home: 10. Welser: 10.

ILLINOIS—\$339.64.

Congregational Conference of Ill.: John W. Iliff, Treas., 286.07. Milburn: 3.57. Individual: 50.

INDIANA—\$471.11

Shipshevana: 19.

W. H. M. U., Mrs. A. D. Davis, Treas., Angola: W. M. S., 5. Bremen: S. S., 50c. Dunkirk: W. M. S., 3. Elkhart: W. M. S., 40. East Chicago: W. M. S., 12. Fairmount: W. M. S., 10. Fort Wayne: W. M. S., 65. Gary: S. S., 7. Indianapolis: 1st S. S., 5; 1st, W. M. S., 70; Trinity, W. M. S., 15; Peoples, W. M. S., 5; Brightwood, W. M. S., 10; Union, W. M. S., 5. Kokomo: W. M. S., 65; S. S., 5. Marion: W. M. S., 30. Michigan City: 1st, W. M. S., 10. Miller: S. S., 12; Orland: W. M. S., 30. Terre Haute: 1st, W. M. S., 14; Ply. C. E., 1; Jr. C. E., 50c; Inter C. E., 50c; S. S., 4.74; W. M. S., 16.87. West Terre Haute: W. M. S., 5. Portland: W. M. S., 5.

IOWA—\$193.94.

Iowa Congregational Conference, S. J. Pooley, Treas., 193.94.

MAINE—\$42.55.

Congregational Conference, Charles Harbutt, Treas., 42.55.

MASSACHUSETTS—\$1,192.55.

Home Missionary Society, Rev. John J. Walker, Treas., 619.93. Ashburnham: First, 10.72. Becket: North, 5.85. Chicopee Falls: 2nd, 25.68. Clinton: First, 54. Grafton: Evangelical, 33.52. Leominster: Pilgrim, 24.90. Lowell: Kirk St., 52. Marblehead: First, 49.52. Methuen: First, 43.81. Milton: East, 10.20; First Evangel., 5.67. Mittineague: 10.50. West Boylston: First, 21.25. Worcester: Central, 175. Individuals: 50.

MICHIGAN—\$164.28.

Michigan Congregational Conference, L. P. Haight, Treas., 164.28.

MINNESOTA—\$50.89.

Congregational Conference of Minn., Rev. Everett Leshner, Treas., 50.89.

MONTANA—\$3.29.

Bainville: 75c. Hibbard: S. S., 23c. Lanark: 93c. Springdale: S. S., 1.05. Yearnis: S. S., 33c.

NORTH DAKOTA—\$75.93.

Anamoose: 1.60. Blue Grass: Cong'l Parish, 50. Foxholm: 5. Lignite: 1.40. Max Bass: 4.31. Sawyer: 5.62. Tappen: 5. Trotters: 3.

NEBRASKA—\$8.05.

Ponca: Indian, 1.05. Santee: Pilgrim, 7.

NEW HAMPSHIRE—\$392.38.

N. H. Home Miss'y Society, Alvin B. Cross, Treas., 355.38. Kingston: 12. Pittsfield: 25.

NEW JERSEY—\$42.00.

Elizabeth: First, 15. Montclair: Watchung Ave., 22. Plainfield: Swedish, Pil., 5.

NEW YORK—\$239.91.

Congregational Conference of N. Y., Rev. Chas. W. Shelton, Treas., 69.70. Aquehogue: 4.60. Barryville: L. Moravia: First, 38. Norwich: First, 14.61. Steuben: First Welsh, 4. Walton: First S. S., 30. Individuals: 20.

W. H. M. U., Ida B. Kirkwood, Treas., Bauror: C. E., 3. Binghamton, E. S., W. U., 1.50. Canandaigua: W. H. M., 48. Gasport: W. U., 3. Riverhead: First Jr. C. E., 2.50.

OKLAHOMA—\$32.35.

Gage: 1.75. Harmony: 60c. Hillsdale: 6.95. Okla. City: 9.85; Pilgrim, 11.65. Paruna: Willow Creek Cong'l., 1.55.

OREGON—\$31.00.

Ontario: 6. Portland: First, 25.

PENNSYLVANIA—\$40.75.

Milroy: S. S., 31.50. Randolph: Guy's Mills, 7.25. Individual, 2.

RHODE ISLAND—\$100.00

Peace Dale, 100.

SOUTH DAKOTA—\$282.74

Athol: 3.99. Brentford: 10. Cedar: 3.37. Centerville: 9.14. Cresbard: 14. Estelline: 13.52. Frankfort: 4.50. Grindstone: 6. Henry: 31.05. Newell: 4. Redfield: 17.45. Yankton: 33.75.

W. H. M. U., Mrs. A. Loomis, Treas., 131.97.

TEXAS—\$89.20

Texas Home Missionary Committee, 79.20. Houston: First, 10.

UTAH—\$10.00

Ogden: 2nd S. S., 10.

VERMONT—\$32.68

Domestic Missionary Society, John T. Ritchie, Treas., 26.68. Burlington: First, 3. East Calais: First, 3.

WASHINGTON—\$12.80

Odessa: Emaus, 12.80.

WISCONSIN—\$125.77

Wisconsin Cong'l Association, L. L. Olds, Treas., 113.77. Sheboygan: Ger., 12.

September, 1916**CALIFORNIA—\$112.22**

California Home Missionary Society, I. H. Morse, Treas., 112.22.

COLORADO—\$649.74

Bethune: Ger. Evang., 36.61. Boulder: First, 57.27. Coke: 8.75. Colbran: 5.64. Colorado Springs: First, 75.55. Creede: 5. Denver: Second, 62.50; Pilgrim, 13; Fourth Ave., 40; North, 4.50; Ohio Ave., 75; City Park, 40; Berkeley 6; Washington Park, 20. Fountain: 13.50. Longmont: First, 70. Lyons: 17.37. Manitou: 25. Maple Grove: 2.50. Montrose: 40. Stratton: 4.55. Windsor: Ger., 27.

CONNECTICUT—\$918.64

Missionary Society of Conn., W. F. English, Treas., 324.55. Bridgeport: Black Rock S. S., 5.72. Derby: First, C. E., 15. East Woodstock: 2.30. Glastonbury: First Ch. of Christ S. S. 7.19. Greenwich: Stillson Berv. Soc., 2nd., 200. New Milford: First, 89.23. Southington: First, 39.65. Individuals: 235.

DISTRICT OF COLUMBIA—\$36.74.

Washington: Ingram Memorial, 32.74 C. E., 4.

FLORIDA—\$1.00

West Palm Beach: 1.

GEORGIA—\$10.00

Individual, 10.

IOWA—\$153.96

Iowa Congregational Conference, S. J. Pooley, Treas., 153.96.

LOUISIANA—\$5.00

Calhoun: Pleasant Valley, 5.

MAINE—\$23.32

The Cong'l Conference & Miss'y Society of Maine, Rev. Chas. Harbutt, Supt., 23.32.

MASSACHUSETTS—\$1,922.73

Mass. Home Missionary Society, John J. Walker, Treas., 363.32. Amherst: Ch. of Christ in Amherst College, 40.52. Ballard Vale: Union S. S., 3.90. Enfield: 30. Haydenville: 5.43. Holbrook: Winthrop, 263.75. Holyoke: First, 68.63. Hubbardston: Evangelical, 5. Medford: Mystic, 46.96. Salem: South, 8.94. Sheffield: 17.97; C. E., 1. West Medway: Second, 6.56. Individual: 25.

W. H. M. A., of Massachusetts and Rhode Island, Ellen A. Smith, Treas., 1,060.

MICHIGAN—\$125.01

Michigan Cong'l Conference, L. P. Haight, Treas., 125.01.

MINNESOTA—\$18.96

Minnesota Cong'l Miss'y Society, J. M. McBride, Treas., 18.96.

MONTANA—\$26.65.

Huntley: Ger., 2; Brotherhood Conference, 23. Lanark: 1.65.

NEBRASKA—\$39.00

Alliance: Ger. Zion's, 8. Friend: First,

C. E., 1. Grand Island: Pilgrim, 10. Princeton: Ger., 20.

NEW HAMPSHIRE—\$166.85

New Hampshire Home Miss'y Society, Alvin B. Cross, Treas., 39. Alstead: First, 6.85. Franklin: 61. Goshen: 3. Lebanon: 50. Swanzy: 7.

NEW JERSEY—\$320.00.

Montclair: First, 250. Newark: First Jube Memorial, 70.

NEW YORK—\$241.68

New York Cong'l Conference, Rev. Charles W. Shelton, Treas., 28.72. Brooklyn: Lewis Ave., 35. Canaan: 4.94. East Bloomfield: First, 33. Salamanca: 16.65. Walton: First, 101.77. Watertown: Emmanuel, 21.60.

NORTH CAROLINA—\$31.35

Raleigh: Miss'y Rally & Bible Conf., 31.35.

NORTH DAKOTA—\$115.37

Barrie: C. E., 5. Dickinson: First, 25. Medina: 55c.

W. H. M. U., Mrs. M. M. White, Treas., Fargo: First, 6.50. Beach: 8. Wahpeton: 7.50. Ladbury: 12. Amania: 10. Gwinner: 3. Hillshoro: 6.82. Getchell: 9. Niagara: 4. Parshall: 1. Grauville: 4. Hebron: 8. Harvey: 5.

OHIO—\$64.40

Columbus: South, 10. Lorain: First, 54.40.

OKLAHOMA—\$30.19.

W. H. M. U., Mrs. A. J. Clymans, Treas., Chickasha: S. S., 87c. Vinita: 4.68. Okla. City: Harrison Ave. S. S., 6; Aux., 9; Pilgrim, 2.94. Hennessey: 1.88. Gage: 47c. Hillsdale: 1.90. Oktaha: 2.45.

OREGON—\$80.33

Forest Grove: 14.33. Portland: Norwegian Free Evang., 6; Cedar Mills Ger., 25; Atkinson Memorial, 23. Individual: 12.

PENNSYLVANIA—\$104.20

Audenried: 3.80. Braddock: First, 10. Edwinstown: Bethesda, 27. Kane: First, 23.50. Lindzey: 5. Naticoke: Bethel, 13.50. Riceville: 3.60. Sharon: First, 3. Spring Creek: West Spring Creek, 1.80. Wilkes-Barre: Buttonwood, 2.

W. H. M. U., Mrs. David Howells, Treas., Glenolden: Ladies' Aid Soc., 5.

RHODE ISLAND—\$45.00

Pawtucket: Park Place, 45.

TENNESSEE—\$22.53

Chattanooga: Pilgrim S. S., 22.53.

TEXAS—\$80.00

Dallas: Central, 80.

VERMONT—\$28.13

Coventry: 7.25. Brookfield: East, 9.88. South Hero: 5. Westford: 6.

WISCONSIN—\$3.22

Clear Lake: Swedish, 3.22.

October, 1916

ALABAMA—\$7.85

Birmingham: Pil., 7.85.

CALIFORNIA—\$2.65

Dinuba: First Ger., 2.65.

COLORADO—\$355.80

Greeley: St. Paul's, 20.

W. H. M. U., Mrs. J. A. Robertson, Treas., Montrose: 37.50. Denver: Boulevard, 10; Third, 13.30; City Park, 12.50; North, 1; Ohio, 12.50. Colo. Springs: First, 2.08; Second, 5. Greeley: 66.52. Streamboat Springs: 5. Colo. Springs: First, 75.40; Personal, 50. Silverton: First, 10. Ault: 10. Hayden: 25.

CONNECTICUT—\$1,386.59

Connecticut Miss'y Soc., Wm. F. English, Treas., 214.87. Bethlehem: 7.68. Farmington: (in memory of "M. C. H.") 250. Hampton: 9.75. New London: First Ch. of Christ, 34.67. Norwich: Park, 158.47. (Indiv.) 50. Southport: 113.25. Wentogue: Neighborhood House, 487.30. Woodstock: First, 10.60. Individual: 5.

W. H. M. U., Anne J. Williams, Treas., Willimantic: First, 27. Salisbury: Aux., 18.

DISTRICT OF COLUMBIA—\$50.00

Washington: First, 50.

FLORIDA—\$3.00

W. H. M. U., Sara E. Drew, Treas., 3.

IDAHO—\$92.00

Boise: Wright, 8. Bruneau: 8. Council: 12. Kimama: 4. McCall: 3. Mountain Home: 11. New Plymouth: 20. Rockland: 6. Yale: 20.

ILLINOIS—\$168.02

Illinois Cong'l Conf., J. W. Iliff, Treas., 165.02. Poplar Grove: 3.

INDIANA—\$88.40

Fort Wayne: Plymouth, 75. Indianapolis: First, 8.40; Brightwood, 5.

IOWA—\$164.71

Cong'l Conf. of Iowa & Iowa Cong'l Miss'y Soc., S. J. Pooley, Treas., 107.71. Muscatine: 7. Individual: 50.

LOUISIANA—\$30.20

Enad: 24. Jennings: First S. S., 6.20

MAINE—\$18.25

Cong'l Conf. & Miss'y Soc., George F. Cary, Treas., 13.25. Individual: 5.

MASSACHUSETTS—\$1,626.77

Mass. Home Miss'y Soc., H. W. Fish, Asst. Treas., 220.27. Barre: Evangel, 42. Becket: North, 8.35. Dedham: First, 42.88. Dorchester, 2nd, 48.95. Essex: 29; C. E., 6. Gloucester: Trin. (Indiv.), 10. Hadley: First, 8.38. Holden: 13.04. Lancaster: Evang'l, 19.44. Medford: Mystic, 38.83. Methuen: First, 14.94. Newburyport: Belleville, 32.12; Central, 56. Northampton: First Ch. of Christ, 45.08; Edwards, 50.40. Quincy: Bethany, 20.04. Roxbury: Immanuel Walnut Ave. S. S., 12. Scituate Center: S. S., 5. Southampton: 34.85. Stoughton: First 18. Sturbridge: First, 7.35. Taunton: Winslow, 15. Webster: First, 22.75. Wellesley Hills: First, 54.04. West Newbury: First, 6.50. Worcester: Union, 24.56; Piedmont, 143; Hope, 28. Individuals: 20.

W. H. M. U. of Mass. & R. I., Ellen A. Smith, Asst. Treas., 530.

MICHIGAN—\$74.53

Michigan Cong'l Conf., L. P. Haight, Treas., 74.53.

MINNESOTA—\$56.93

Minn. Cong'l Conf., J. M. McBride, Treas., 34.93. Culldrum: Swedish Evang., 7. St. Paul: Ger. Peoples, 15.

MISSOURI—\$10.00

St. Louis: Hyde Park, 10.

MONTANA—\$132.12

Ballville: 2. Baker: 4.50. Billings: Ger., 78. Helena: Woman's Soc., 16. Lanark: 1.70. Merino: 4. Musselshell: 2. Sidney: 2. Westmore: 4. Wibaux: 17.92.

NEBRASKA—\$104.75

Germantown: 6.25. Hallam: German Association, 18. Norfolk: Ger. Zion, 10. Olive Branch: Ger., 28.50. Princeton: Ger., 22. York: Ger. Zion, 20.

NEW HAMPSHIRE—\$112.06

New Hampshire Home Miss'y Soc., Alvin B. Cross, Treas., 47.93. Amherst: 11.88. Hampton: 8. Manchester: South Main St., 43.75. Individual: 50c. NEW JERSEY—\$264.61

Egg Harbor: Emmanuel, 5. Paterson: Auburn St., 20. Rutherford: 14.11; Ladies' Aux. Miss'y Soc., 9. Upper Montclair: Christian Union, 187.50. Verona: First, 20. Woodbridge: First C. E., 9.

NEW YORK—\$237.94

New York Cong'l Conf., Charles W. Shelton, Treas., 14.18. Brooklyn: Ch. of Evangel S. S., 10. Paris: 15. Remsen: 10. Individuals: 110.

W. H. M. U., Mrs. Ida B. Kirkwood, Treas., Oswego: C. E., for Navy, 5. Aqueduct: L. A., 3. Berkshire: L. A., 4. Buffalo: First S. S., 5. B'way Tabernacle: for W. W., 50c. Canandaigua: W. H. U., 35. Walton: S. S., toward securing car for Rev. C. G. Miller, at Buffalo, Wyo., 26.26.

NORTH DAKOTA—\$233.74

Anamoose: 5. Brantford: 10. Deering: 4.66. Elliott: 7. Fargo: First, 21.50. Fingal: 25c. Grand Forks: S. S., 10. Harvey: Ger. Parish, 50. Lignite: Foothills, 3.45. Manvel: Bethel, 18.20. Medina: Zion Ger., 25; Ger. Kassel, 20. Mohall: 2.16. Orr: 85c. Sawyer: Highland, 5.67. Streeter: German, 16. Individual: 10.

W. H. M. U., Mrs. M. M. White, Treas., 24.

OHIO—\$293.29

Ohio Cong'l Conference, John G. Fraser, Treas., 293.29.

OREGON—\$134.07

Bethel: 8.25. Ione: S. S., 8. Monitor: 2nd, 15. Portland: Sec. Ger., 24; Sunny-side, 20. Salem: Central, 29; Rural, 12. Scappoose: 10. St. Helen's: 7.82.

PENNSYLVANIA—\$66.00

Glenolden: First, 10. Pittsburgh: Swedish Mission, 3.50; Cong'l Association, 10. Slatington: Welsh, 5. Spring Creek: 9. Williamsport: First, 6.

W. H. M. U., Mrs. David Howells, Treas., Kane: W. M. S., 10. Germantown: First C. E., 12.50.

RHODE ISLAND—\$11.48

East Providence: Riverside S. S., 4. Providence: Free Evang., 7.48.

SOUTH DAKOTA—\$241.59

Albee: 1.85. Blaine: 1.20. Edwin: 6.50. Frankfort: 2.25. Nisland: S. S., 2.20. Orient: Ree Heights, 10. Rapid City: 100. Redig: 6.75. Red Owl: 3.26. Revillo: 1.65. Running Water: 1.57. Scotland: 60; German Parish, 37. Winfred: 7.36.

TEXAS—\$168.40

Amarillo: First, 5. **Wills Point:** Rainey's Chapel, 5. **Texas H. M. Committee:** 158.40.

UTAH—\$110.00

Salt Lake City: Phillips, 100; S. S., 10.

VERMONT—\$222.05

Vermont Domestic Miss'y Soc., John T. Ritchie, Treas., 95.52. **Castleton:** 16. **McIndoe Falls:** First, 27. **Montgomery Center:** 5. **North Bennington:** 26.17. **North Thetford:** 4.47. **South Royalton:** S. S., 4.39. **St. Johnsbury:** North, 20. **Westford:** 14. **Wilmingon:** 7. **Individual:** 2.50.

VIRGINIA—\$9.90

Vanderwerken: 9.90.

WASHINGTON—\$130.00

Odessa: Ger. Friedensfeld, 20; Pilgrim, 55; C. E., 5. **Quincy:** Ger., 40. **Seattle:** Ger., 10.

WISCONSIN—\$22.90

Milwaukee: North Ger., 13.52. **Oshkosh:** Ger. Ch., & C. E., 9.38.

WYOMING—\$164.47

Big Horn: 9.01. **Boulder:** 53c. **Buffalo:** 4.14; S. S., 2.07. **Cheyenne:** 24.70; W. M. Soc., 39.44. **Dayton:** 7.50. **Federal:** 1.50. **Green River:** 2.38. **Lusk:** 12.25; W. M. Soc., 4.36. **Node:** 1.50. **Pinedale:** 1.74. **Rock Springs:** Ch., S. S., & C. E., 6.30. **Shoshoni:** 7.50. **Superior:** 4.50. **Van Tassell:** 1.50. **Wheatland:** Ch., & Wom. Miss Soc., 33.55.

SUMMARY.

Contributions as per preceding lists	\$18,156.77
Legacies	17,197.86
Interest and Dividends	7,543.36
Publications	167.23
Total	\$43,065.22

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for October, 1916

The Daniel Hand Educational Fund for Colored People

Income for October from Investments \$7,110.00

Current Receipts

EASTERN DISTRICT.**MAINE—\$84.29.**

Alfred: Ch., 5.10. **Auburn:** Sixth Street Ch., 5.11. **Brewer:** First Ch., 6.84. **Orono:** Ch., 15.00. **South Bridgton:** Ch., 7.00. **Westbrook:** Ch., 13.00. **Woodfords:** Ch., 30.69; S. S., 1.55.

NEW HAMPSHIRE—\$123.06.

Amherst: Ch., 7.92. **Alstead:** First Ch., 4.58. **Chester:** Ch., 18. **Conway:** Ch., 8. **Exeter:** Ch., 25. **Greenville:** Ch., additional, by F. L. K., 5. **Jaffrey:** Mrs. E. R., two bbls. goods for Pleasant Hill, Tenn. **Keene:** First Ch., 26.25. **First S. S.,** for Piedmont College, 10. **Lancaster:** Ch., 6.38. **Lebanon:** W. M. Soc., bbl. goods for Joppa, Ala. **Milton:** Ch., 1.93. **New Ipswich:** Annual Children's Fair, 4. **Orford:** West Ch., 6.

VERMONT—\$1,288.87.

(Donations, \$138.09. Legacies \$1,150.78.)

Bennington: Association, 8. **North Bennington:** Ch., 11.67. **Danby:** Ch., 8.86. **Manchester:** Ch., 72.85. **North Thetford:** Ch., 1.71. **St. Johnsbury:** North Ch., 28. **Williston:** Ch., 7.

Legacies.

Barnet: Caroline Holmes, 280. **Enosburg:** Theron P. Baker, 870.78.

MASSACHUSETTS—\$3,581.75.

(Donations \$2,709.38. Legacy \$872.37.)

Attol: King's Messengers, for Lincoln Academy, 5. **Mrs. C. G. E.,** box goods for Lincoln Academy. **Baldardvale:** Union Ch., 21.66. **Beverly:** Dane Street Ch., 50; Dane Street Ch., additional for Marion, Ala., 5. **Billerica:** Ch., 24.34. **Boston:** Mrs. M. P., for Cottage, Joseph K. Brick School, 3. **Dorchester:** Second Ch., 47.10, (3 of which for American Highlanders); Second Ch., additional, by J. J. A., 50; Second Ch., S. S., 10. **Jamaica Plain:** Mrs. E. G., bbl. goods for Lincoln Academy. **Brookline:** Harvard Ch., 176.08. **Cambridge:** Pilgrim Ch., 17.11.

Dedham: First Ch., 22.06. **Dover:** Ch., 3.44. **Enfield:** W. M. Soc., 40. **Essex:** North Association, 23.02. **Hadley:** First Ch., 5.86. **Haverhill:** Riverside Memorial Ch., 3; West Ch., C. E. Soc., 3.42. **Holbrook:** Ch., 134.16. **Holden:** Ch., 9.32. **Holyoke:** Second Church, 137.50. **Lancaster:** Evangelical Ch., 13.66. **Lawrence:** United Ch., 26. **Lynn:** First Ch., for Lexington, Ky., 5; Central Ch. S. S., 10. **Lynnfield Center:** Ch., 7.50. **Medfield:** Second Ch., 10. **Medford:** Mystic Ch., 17.48. **Melrose:** Ch., 35.10. **Methuen:** First Ch., 10.64. **Milford:** Ch., 65c. **Mills:** Ladies of Cong. Ch., for Lexington, Ky., 2. **New Bedford:** Trinity Ch., 21.39. **New Boston:** Ch., 2.50. **Newburyport:** Central Ch., 40. **Belleville:** Ch., 11.68. **Newton:** Eliot Ch., 117. **Northampton:** First Ch. of Christ, 42.43; Edwards Ch., 44.80; "M. C.," 10. **Northboro:** Lyman Society, Package Goods for Grand View; Prim. Dept. for Bird's Nest, Santee, Neb., 5. **Northbridge:** Rockdale Ch., 7. **Oakham:** Ch., 22.01. **Petersham:** C. E. Soc., 17. **Quincy:** Bethany, Ch., 15.12. **Rockland:** Ch., 8.79. **Sandwich:** Ch., 10. **Somerset:** Ch., 2.67. **South Ashburnham:** Ch., 2.75. **Southbridge:** Elm Street Ch., 5. **South Egremont:** Ch., 10. **Southfield:** Ch., 3.35. **South Hadley:** Ch., 19.50. **Springfield:** South Ch., 156.60. **Sturbridge:** First Ch., 5.25. **Sunderland:** First Ch., 26. **Taunton:** Trin. Ch., 33; Union Ch., 5.04; Winslow Ch., 20. **Ward Hill:** Ch., 1.91. **Ware:** East Ch., 85.35. **Warren:** Ch., 9.77. **Webster:** First Ch., 16.25. **Wellesley:** Ch., 18.20. **Wellesley Hills:** First Ch., 42.66; First Ch., additional, by C. M. G., 10. **Wenham:** Ch., 11. **Westboro:** Mrs. W. H. A., three boxes goods for Joppa, Ala. **Whitman:** First Ch., 12.22. **Worcester:** Hope Ch., 10. **Piedmont:** Ch., 103; Union Ch., (of which 9.07 for Hawaiian Missions) 20.43; C. W. 35. **Worcester:** South Association, 31.61. **Yarmouth:** Ch., 5.

Woman's Home Missionary Association of Massachusetts and R. L. Miss Lizzie D. White, Treasurer. **W. H. M. A.,** for salaries and Chinese, 704.

Legacy.

Newton: Alvah A. Sweet, 872.37.

RHODE ISLAND—\$110.58.

Kingston: Ch., 69.27. Providence: Beneficent Ch., 36. River Point: S. S., Lincoln Memorial, 5.31.

Note—See also amounts acknowledged under the W. H. M. A. of Mass. & R. I.

CENTRAL DISTRICT.**CONNECTICUT—\$1,380.93.**

Bethlehem: Ch., 12.03. Bridgeport, E. C. E., 16. Bristol: Ch., 200. Brookfield: Ch., 33.97. Danbury: Jr. Miss'y Soc., box goods for Joppa, Ala. Ellington: Ch., 57.17. Ellsworth: Ch., 15. Glenbrook, Dr. and Mrs. P., 25. Haddam: Ch., 15. Hartford: Asylum Hill Ch., 130. Higganum: W. M. Soc., bbl. goods for Joppa, Ala. Litchfield, Mrs. C. B. S., box goods for Grand View. Meriden: Center Ch., 90. Middlefield: Ch., 13. Mystic: Mystic Bridge Ch., 13. Ne-paug: L. A., bbl. goods for Grand View. New London: First Ch. of Christ, 17.95. Norwich: Greenville Ch., 7; Second Ch., 10.27; Mr. and Mrs. O. L. J., for Lexington, Ky., 20. Plantsville: Mrs. E. L. C., for Lexington, Ky., 10. Saybrook: Ch., 6.48. Sherman: Ch., 25. Simsbury: First Ch. of Christ, 9.43. Somers: Ch., 14.70. Southport: Ch. for the Alaska Mission, 291. Sutfield: First Ch., 30. Thompson: Ch., 8.45. Trumbull: Ch., 10. Vernon Centre: Ch., 2.39. Watertown: Mr. and Mrs. M. H., for Lexington, Ky., 20; S. B., 10; Mrs. K. B. W., 10; for Lexington, Ky. West Stafford: Ch., 3. Windsor: Ch., 15. Winchester: Ch., 20.09; "A Helper," Conn., for South West Missions, 20.5.

Woman's Home Missionary Union of Conn., Mrs. H. DeWitt Williams, Treasurer. Hartford: S. S., Windsor Ave. Ch., 5. Groton: Aux., 10. Total, \$15.

NEW YORK—\$288.58.

Brooklyn: Ocean Ave. Ch., two bbls. and box goods for Lincoln Academy; Ch., of the Evangel, 15; Ch. of the Evangel Bible School, for Marion, Ala., 10; "A Friend," 30. Buffalo: Fitch Memorial Ch., 8.50. Clinton: M. A. P., 2. Georgetown: Baptist Ch., bbl. goods for Joppa, Ala. Java: Ch., 11.30. Mannsville: Ch., 6. Paris: Ch., 7. Parishville: Ch., 3.12. Schenectady: Pilgrim Ch., 12. Syracuse: Plymouth Ch., 42.18. Walton: First Ch., for Lexington, Ky., 5. Wellsville: Mrs. E. J. F., for Joppa, Ala., 25; W. M. Soc., two bbls. goods for Joppa, Ala. White Plains, Westchester Ch., 107. (50 of which from White Plains Cong. and 57 from Scarsdale Cong.) Willsboro: W. M. Soc., for Medical Residence in Porto Rico, 1. Woodville: S. S., 3.48.

NEW JERSEY—\$432.22.

Glen Ridge: Ch., 100. Patterson: Auburn Street Ch., 12. Upper Montclair: Christian Union Ch., 117.50; Howard Bliss Mission Band, 15. (10 of which for S. A. at Albuquerque, N. M., and 5 for scholarship at Saluda, N. C.) Westfield: M. L. S., 10.

Woman's Home Missionary Union of the New Jersey Conference, Mrs. Willard E. Buell, Treas. Bound Brook: 9.48. Chatham: 14.65. Cedar Grove: 1.40. Glen Ridge: 21. Jersey City: First Ch., 15.68. Montclair: Watchung Ave., 5.60. Newark: Jube Memorial, 5.27; Belleville Ave., 5.95. Orange: Highland Ave., 20.05. Passaic: 11.20. Paterson: 16. Plainfield: 10. Verona: 2.80. Westfield: 30.80. Woodbridge: 7.84. Total, \$177.72.

PENNSYLVANIA—\$75.50.

Glenolden: Ch., 5. Pittsburgh: Slavonic Ch., 5. Spring Creek: Ch., 7.50. Williamsport: First Ch., 3.

Woman's Home Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer. Kane: W. H. M. U. for Grand View, 5. Philadelphia: Park Ch., for scholarship at Saluda Seminary, 50. Total, \$55.

DISTRICT OF COLUMBIA—\$99.60.

Washington: First Ch., 26.60.

Through Woman's Home Missionary Union of the New Jersey Conference, Mrs. Willard E. Buell, Treasurer. Washington: First 35.69; Ingram Memorial, 12.11; Mt. Pleasant, 25.20. Total, \$73.

MARYLAND—\$8.40.

Through Woman's Home Missionary Union of the New Jersey Conference, Mrs. Willard E. Buell, Treasurer. Baltimore: Associate Ch., 8.40.

INTERIOR DISTRICT.**OHIO—\$605.56.**

Chaffield: German Pietist Ch., 26. Chatham: Ch., Additional by C. K. B. and sisters, 15. Cleveland: First Ch., 7.64; Collinwood Ch., S. S., "Beginners," for Grand View, Tenn., 5; Cyril Ch., 12.50; Euclid Ave. Ch., 50; Park Ch., 11; J. P. for Cottage, Joseph K. Brick School, 2. Columbus: Plymouth Ch., 35. Dublin: Ch., 5.30. Elyria: First Ch., 22.75; Second Ch., 19.11. Fairport Harbor: First Ch., 5. Lucas: Member of Cong'l Ch., 10. Mallet Creek: York Ch., 4.47. Medina: Ch., 52. Marblehead: First Ch., S. S., 3.03. Painesville: F. L. K., for Straight College, 3.75. Sandusky: First Ch., 8.50. Toledo: First Ch., 125. Westerville: Miss S., bbl. goods for Grand View. Willoughby: "Life Long Friends" 20.

Woman's Home Missionary Union of Ohio, Mrs. F. E. Walters, Treasurer. Akron: First W. M. S., 7.66. Ashtabula: Second M. S., 4.72. Atwater: M. S., 2.10. Berea: M. S., 1.05; C. E. Soc., 1.05. Chardon: L. A. S., 1.26. Cleveland: Euclid W. M. S., 7.35; Highland, W. A., 1.15; B. S., 12; Pilgrim, P. W., 10.50. Coolville: W. H. M. S., 1.05. Cuyahoga Falls: L. M. S., 2.94; S. S., 1.05. East Cleveland: Calvary, L. A., 2.62; East, W. A., 2.10; S. S., 1.05. Elyria: Second M. S., 1.52. Lakewood: L. G., 1.89. Lima: M. S., 1.78. Litchfield: S. S., 52c. Madison: Central, W. S., 1.68. Mallet Creek: York, L. M. S., 63c. Mansfield: Mayflower, W. G., 50c. Marietta: First W. M. S., 9.08. Marysville: W. M. S., 63c. Newark: Plymouth, W. A., 1.57; S. S., 1.20. Newton Falls: W. M. S., 1.73. No. Ridgeville: P. S., 2.10. Painesville: W. A., 1.57. Pittsfield: W. S., 2.10. Plain: S. S., 1.68; Y. L., 57c. Saybrook: W. A., 99c. Springfield: First, W. M. S., 11.15; Y. L., for Saluda Seminary, 15; Lagonda, L. M. S., 57c; S. S., 52c. Tallmadge: W. H. M. S., 2.52. Toledo: Plymouth, L. M. S., 3.78; Second, J. M. C., 4.51; Washington St., W. A., 20. Vermilion: L. M. S., 2.10. Wakeman: C. E., 2.26. Wauseon: W. A., 42c. Youngstown: Plymouth L. M. S., 3.15; Elm H. & F. M. S., 5.14. Total, \$162.51.

INDIANA—\$21.68.

Ft. Wayne: Plymouth Ch., 19.50. Indianapolis: First Ch., 2.18.

MICHIGAN—\$32.40.

Big Rapids: First Ch., 2. Coloma: Ch., 3. Pine Grove: S. S., 3. Reed City: Ch., 5. Union City: Ch., 5.10. Watervliet: Ch., 8.

Woman's Home Missionary Union of Michigan, Mrs. C. O. Davis, Treasurer. Delhi: 1.30. Otsego: For Hospital at Humacao, Porto Rico, 5. Total, \$6.30.

WESTERN DISTRICT.**ILLINOIS—\$330.37.**

Alton: Ch. of the Redeemer, 10. Amboy:

First Ch., 1.87. **Bowen:** Ch., 8. **Champaign:** D. K., 10. **Chicago:** Bowmanville, S. S., 25c; Rogers Park Ch., 25; Mrs. D. S., for Tougaloo College, 25; J. W. D., for Pleasant Hill, Tenn., 3.02; Mrs. H. C. G., 2. **West Chicago:** L. A., bbl. goods for Lincoln Academy. **Cornwall:** Liberty Ch., 2.50. **Earlville:** "J. A. D.," 25. **Galesburg:** Mrs. M. E. W., box goods for Kings Mountain, N. C. **Galva:** First Ch., 23. **Geneseo:** J. C. T., 5. **Granville:** W. M. Soc., bbl. goods for Joppa, Ala. **Hinsdale:** A. J. D., 1. **La Grange:** First Ch., 70. **La Salle:** First Ch., 8. **Moline:** First Ch., 9.68. **Morris:** First Ch., 3.50. **Ottawa:** E. H. B., 15. **Poplar Grove:** Ch., 2. **Princeton:** First Ch., 5.01. **Sterling:** Ch., 11.10. **West Pullman:** First Ch., 6.98.

Woman's Home Missionary Union of Illinois: Mrs. W. M. Fitch, Treasurer. **Chicago:** New First W. S., 6.16; Pilgrim, W. S., 6. **Elgin:** First S. S., for S. A. Grand View, 10. **Lombard:** W. S., 2. **Mazon:** W. S., 1. **Mendon:** W. S., 4. **Shabbona:** W. S., 2. **Oak Park:** Fourth, W. S., 2. **Streator:** W. S., 1. **Wilmette:** W. S., 23.30. Total, \$57.46.

IOWA—\$333.76.

Alden: Ch., 8. **Algona:** Ch., 2.50. **Cedar Falls:** Ch., 11.42. **Charles City:** Ch., 90; S. S. Home Dept., 10. **Chester:** Ch., 7.13. **Davenport:** Berea Ch., 10.89. **Dunlap:** Ch., 6.70. **Eldora:** Mrs. C. E. G., box goods for Grand View. **Fairfield:** P. C. H., in Memory of the late Rev. Edward Hildreth, 50. **Farmington:** W. M. Soc., bbl. goods for Joppa, Ala. **Farnhamville:** Ch., 20. **Gilbert:** H. S. T., 50c. **Glenwood:** Ch., 9.50. **Iowa City:** Ch., 16. **McGregor:** Ch., 5.62. **Newton:** First Ch., 25. **Oskaloosa:** Ch., 5.50. **Riceville:** W. M. Soc., three bbls. goods for Joppa, Ala.; Mrs. D. W. K., for Fort Berthold, No. Dak., 20. **Waterloo:** First Ch., 35.

WISCONSIN—\$164.88.

Brodhead: Ch., 5.57; W. M. Soc., bbl. goods for Joppa, Ala. **Dousman:** Immanuel Ch., 3. **Janesville:** Three bbls. goods for Lincoln Academy. **Mellen:** Union Ch., 2. **Plymouth:** First Ch., 3.15. **River Falls:** S. S., for Furnishing Hospital in Porto Rico, 32.66. **Rochester:** First Ch., 9. **Walworth:** Ch., 5.

Woman's Home Missionary Union of Wisconsin: Miss Mary L. McCutchan, Treasurer. **Baraboo:** 2.50. **Barneveld:** 1. **Beloit:** Second, 4. **Berlin:** 1. **Brodhead:** 12. **Burlington:** 10. **Clinton:** 3.50. **Darlington:** 1. **Delavan:** Curtis Club, 2. **Lake Geneva:** 6. **Lake Mills:** 2. **Madison:** First, 10. **Memomonic:** 5. **Milwaukee:** Plymouth, 20. **Randolph:** 2.25. **Tomah:** 4. **Union Grove:** 2.50. **Whitewater:** 15.75. Total, \$104.50.

MINNESOTA—\$200.58.

Akeley: Ch., 44c. **Fairmont:** Ch., 62c. **Cedar Spur:** Ch., 35c. **Excelsior:** Ch., 5. **Grand Meadow:** Ch., 25c. **Hancock:** W. M. Soc., bbl. goods for Joppa, Ala. **Mankato:** First Ch., 78c. **Minneapolis:** Lyndale Ch., 3.57; Lynnhurst Ch., 2.23; Pilgrim Ch., 2.15; Plymouth Ch., 47.92. **New Richland:** Ch., 3.75. **Northfield:** W. M. Soc., bbl. goods for Joppa, Ala. **St. Paul:** Olivet Ch., 5; Plymouth Ch., 7.50; South Park Ch., 1.22; University Ave. Ch., 1.70; W. J. E., 45. **Wayzata:** Ch., 2.

Woman's Home Missionary Union of Minnesota: by Mrs. A. E. Fancher, Treasurer. **Alexandria:** 4.25. **Comfrey:** 3.74. **Correll:** 89c. **Dodge Center:** 1.03. **Fairmont:** 47c. **Glenwood:** 87c. **Granada:** 68c. **Hancock:** 85c. **Hutchinson:** 1.57. **Minneapolis:** Fifth Ave., 5.53; Linden Hills, 2.55; Linden Hills, Y. W. S., 1.40; Pilgrim, 1.10; Plymouth, 26.42; St. Louis Park, 54c. **Marshall:** 85c. **Montevideo:** 1.70. **Morris:** 65c. **New Ulm:** 85c. **New Richland:** 1.28. **Robins-**

dale: 2.38. **St. Paul:** Pacific, 44c. **Sauk Center:** 1.98. **Stella Wird:** 5. **Stewartville:** 2.30. **Waseca:** 1.53. **Williams:** 25c. Total, \$71.10.

MISSOURI—\$283.14.

Kansas City: Westminster Ch., 225. **St. Louis:** Hyde Park Ch., 5; Pilgrim Ch., 20.

Woman's Home Missionary Union of Missouri: Miss Edith M. Norton, Treasurer. **Kansas City:** First W. A., 12.03. **Maplewood:** Old Orchard, W. M. S., 1.72; L. M. S., 2; Jr. C. E., for Bird's Nest Home, 2.53. **St. Louis:** First, L. M. S., 9.40; Hyde Park, L. A. S., 63c; United, S. S., 3.68. **Sedalia:** First L. M. S., 1.15. Total, \$33.14.

KANSAS—\$35.98.

Arvonia: Ch., 3. **Lawrence:** Plymouth Ch., 10.43. **Newton:** First Ch., 9. **Topeka:** Central Ch., 13.55.

NEBRASKA—\$238.71.

Arcadia: Ch., 6. **Avoca:** Ch., 12.25. **Camp Creek:** Ch., 7.25. **Fairfield:** Ch., 20. **Genoa:** Ch., 8. **Hallam:** German Ch., 5. **Hastings:** Ch., 15.25. **Havelock:** Ch., 3. **Lincoln:** First Ch., 30.25. **McCook:** German Ch., 15. **Norfolk:** German Ch., 3.50. **Ogallala:** Jr. S. S. Class for Santee, Neb., 4.71. **Omaha:** Plymouth Ch., 16; St. Mary's Ave. Ch., 67.50. **Verdon:** Ch., 20. **York:** German Cong. Zion Ch., 5.

NORTH DAKOTA—\$2.00.

Iota Flats: Ch., 1. **Mohall:** Ch., 1.

SOUTH DAKOTA—\$106.19.

Bath: A. W., for Fort Berthold, No. Dak., 10. **Ree Heights:** Ch., 5. **Fairfax:** Bethlehem German Ch., 20; Hope German Ch., 20. **Frankfort:** Ch., 45c. **Redig:** Ch., 1.35. **Vermilion:** Ch., 47.92. **Winfred:** Ch., 1.47.

MONTANA—\$3.00.

Bibaux: Ch., 1. **Merino:** Ch., 1. **Westmore:** Ch., 1.

COLORADO—\$68.41.

Colorado Springs: First Ch., 18.71. **Henderson:** Ch., 5.40. **Julesburg:** Ch., 6.75. **La Fayette:** Ch., 8.

Women's Home Missionary Union of Colorado: Mrs. J. A. Robertson, Treasurer.

Denver: Boulevard Ch., 9.55; Second, 20. Total, \$29.55.

WYOMING—\$30.17.

Big Horn: Ch., 1.49. **Boulder:** Ch., 8c. **Buffalo:** Ch. and S. S., 1.02. **Cheyenne:** Ch. and W. M. Soc., 15.25. **Dayton:** Ch., 1.25. **Federal:** Ch., 25c. **Green River:** Ch., 39c. **Lusk:** Ch. and W. M. Soc., 2.46. **Node:** Ch., 25c. **Pinedale:** Ch., 29c. **Rock Springs:** Ch., S. S. and C. E. Soc., 1.05. **Shoshone:** Ch., 1.25. **Superior:** Ch., 75c. **Van Tassel:** Ch., 25c. **Wheatland:** Ch. and W. M. Soc., 4.14.

PACIFIC DISTRICT.

CALIFORNIA (Southern)—\$80.06.

Southern California Churches, \$80.06.

OREGON—\$21.00.

Hubbard: Ch., 6. **Ione:** Ch., 6. **Portland:** Second German Ch., 9.

WASHINGTON—\$10.00.

Odessa: German Friedensfeld Ch., 10.

THE SOUTH, Etc.

VIRGINIA—\$8.25.

Vanderwerken: Ch., 8.25.

NORTH CAROLINA—\$3.50.

Airlie: Mrs. S. J., for Cottage, Joseph K. Brick School, 1.50. **Kings Mountain:** Long Branch Baptist Ch., for Lincoln Academy, 2.

ALABAMA—\$13.36.

Selma: First Ch., 7. Talladega: Ch. and S. S., 6.36.

MISSISSIPPI—\$30.00.

Biloxi: C. D., for Mt. Hermon Seminary, 1. Clinton: J. R., 4; R. M. F., 10; R. I. S., 15., for Mt. Hermon Seminary,

LOUISIANA—\$7.00.

Emad: Ch., 7.

TEXAS—\$1.00.

Rainey's Chapel: Ch., 1.

FLORIDA—\$3.00.

Woman's Home Missionary Union of Florida, Mrs. W. J. Drew, Treasurer. St. Petersburg: 3.

SUMMARY OF RECEIPTS FOR OCTOBER 1916.

Donations	\$8,084.63
Legacies	2,023.15
Total	\$10,107.78

Congregational Church Building Society

Charles H. Baker, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for August, September and October, 1916**ALABAMA—\$2.70.**

Birmingham: Pilgrim, 2.70.

CALIFORNIA—\$900.97.**NORTHERN—\$483.08.**

Adin: 1st, 1.88. Alturas: 1st, .94. Berkeley: 1st, 115.22; North, 14.10; Park, 4.51. Bowles: 1st 1.06. Cloverdale: 1st, 3.54. Ferndale: 3.89. Field's Landing: .94. Kenwood: 1.83. Martinez: 1st, 2.56. Mill Valley: 1.48. Murphy's: .71. Oakland: 4th, 6.38; Fruitvale, 7.52; Olivet, 1.04; Pilgrim, 3.92. Pacific Grove: Mayflower, 12.92. Paleromo: 1st, 3.17. Paradise: Craig Mem'l, 3.54. Petaluma: 9.42. Ripon: 1st, 5.50. San Francisco: Bethany, .34; Chinese, 6.00; 1st, 28.32. San Rafael: 1st, 2.35. Santa Cruz: 1st, 35.15. Saratoga: 9.79. Sonoma: 2.95. Soquel: 1.42. Woodside: 4.40.

W. H. M. U.—Adin: 1st, .32. Atura: 1st, .16. Berkeley: 1st, 21.32; North, 2.40; Park, .76. Bowles: 1st, .17. Ceres: 1st, 1.26. Fresno: 1st, .90. Field's Landing: 1st, .16. Kenwood: 1st, .31. Martinez: 1st, .44. Mill Valley, 1st, .25. Murphy's: 1st, .12. Oakland: 1st, 65.36; 4th, 3.71; Fruitvale, 1.28; Myrtle, 1.60; Olivet, .17; Pilgrim, 3.20. Pacific Grove: Mayflower, 2.20. Palo Alto: 1st, 2.00. Paradise: Craig Mem'l, .60. Petaluma: 1st, 4.40. San Francisco: Bethany, 1.15; 1st, 36.80; Mission, 2.00; Richmond, .36. Santa Cruz: 1st, 12.00. San Rafael: 1st, .40. Saratoga: 1st, 5.41. Sebastopol: 1st, .48. Sonoma: 1st, 3.20. Soquel: 1st, 1.44. Stockton: 1st, 9.36.

SOUTHERN—\$417.89.

Barstow: .49. Chula Vista: 1st, 1.38. Claremont: 1st, 27.03. Glendale: 7.25. Hawthorne: 2.07. La Jolla: 4.50. La Mesa: Central, 4.50. Los Angeles: Athens, .78; Bethany, 3.68; East, 1.46; 1st, 168.56; Garvanza, 2.69; Olivet, 1.26; Plymouth, 78.30. Oneonta: 4.05. Pasadena: 1st, 25.00; Lake Ave., 9.72; Neighborhood, 15.45; Plymouth, 1.41. Redlands: 1st, 24.75. Redondo Beach: Christ, 1.80. San Bernardino: 1st, 2.94. San Diego: 1st, 17.10; Logan Heights, 10.00; Mission Hill, .16. Park Villas, .90. San Jacinto: 1st, .66.

COLORADO—\$2,015.77.

Bethune: German, 10.00. Colorado Springs: 1st, 20.77. Denver: Ohio Ave., 15.00; Plymouth, 150.00. Minturn: 600.00. Red Cliff: 500.00. Trinidad: 1st, 720.00.

CONNECTICUT—\$1,210.86.

Bethlehem: 2.88. Bolton: 4.00. Bridgeport: Park St. S. S., M. H.'s Class, 1.00. Burlington: 9.50. Colchester: 1st, 15.00. Colchester: 1st, S. S., 5.00. Colebrook: 6.00. Eastford: 3.40. East Hartford: South, 9.00. East Haven: 17.00. Foxon: 5.00. Georgetown: Swedish, 2.26. Gilead: 6.50. Greenfield Hill: Fairfield, 3.00. Guilford: 1st, 14.75. Haddam: 10.00. Hartford: Asylum Hill, 70.00; 1st, 35.00; 4th, 16.29; 2d, 54.00.

Liberty Hill: 3.49. Middlefield: 7.00. Middletown: 1st, 19.42. Montville: 1st, 7.00. Nepaug: 5.00. New Britain: 1st, 100.00. New London: 1st, 46.20. Northfield: 8.62. North Haven: 54.94. Norwich: 2d, 5.14. North Woodstock: 8.62. Putnam: 2d, 20.24. Salem: 1.06. Saybrook: 3.49. Sherman: 15.00. Simsbury: 1st, 10.03. Somersville: 3.41. Southington: 15.85. Southport: 36.10. Stratford: 36.57. Talcottville: 76.00. Thomaston: 10.40. Thompson: 10.85. Union: 1.00. Waterbury: 1st, S. S., 15.00. Watertown: 1st, 12.97. West Hartford: 40.00. Westport: Saugatuck, 6.22. Windham: 46.00. Windsor: 1st, 8.00. Windsor Locks: 10.92. Winsted: 2d 8.74.

W. H. M. U.—East Haven: Union, Miss. Soc. of Old Stone Church, 15.00. Hartford: South, 25.00. New Britain: 1st, 50.00. Simsbury: Ladies' Guild, 20.00. Southington: 10.00. Suffield: 25.00. Waterbury: 1st, 30.00. Windsor: H. M. S., 5.00. W. H. M. U.: 88.00.

DIST. OF COLUMBIA—\$31.88.

Washington: 1st, 18.10; Ingram Mem'l, 12.28; Ingram Mem'l C. E., 1.50.

FLORIDA—\$30.70.

St. Petersburg: United, 24.50. Tangerine: Christ, 2.10. West Palm Beach: Union, Jr. C. E., 2.00. West Tampa: Cuban, 2.10.

GEORGIA—\$4.00.

Savannah: 1st, 4.00.

IDAHO—\$39.00.

Boise: Wright, 3.00. Bruneau: 3.00. Chalis: 1st, 2.00. Fairview: 3.00. Kimama: German, 1.00. McCall: 1.00. Mountain Home: 1st, 11.00. New Plymouth: 5.00. Rockland: 2. Yale: 8.00.

ILLINOIS—\$775.99.

Alton: 10.00. Amboy: 1.29. Atkinson: 10.00. Aurora: New England, 9.73. Boaz: Liberty, 6.00. Bowen: 5.25. Brimfield: 1st 12.00. Byron: 1.31. Chicago: Leavitt St., 1.10; New First, 6.16; Mont Clare, 1.30; Pilgrim, Mayflower S. S., 2.00; Ravenswood 12.68; Warren Ave., 4.72; West Pullman 1st, 5.08. Corwall: 1.50. De Pue: 1st, 1.62. Des Plaines: 1st, 7.20. Dupu: 3.00. Earlville: J. A. D., 25.00. East St. Louis: Goodrich, 50.00. Englewood: North 6.50. Galva: 1st, 14.00. Geneseo: 6.42. Glenview: 1.00. Gridley: S. S., 6.00. Harvey: S. S., 7.00. La Grange: 45.00. La Salle: 3.00. Lawn Ridge: S. S., 1.29. Loda: 7.20. Lombard: 1st, 3.00. Milburn: 7.76. Moline: 1st, 6.05. Naperville: German, 4.00. Oak Park: 1st S. S., 5.00; 6th St., 4.00. Ottawa: S. S., 9.15; Park Ridge: 6.00. Paxton: 3.61. Peoria: Averyville, 2.00; 1st, 38.00; Union, S. S., 25.00. Plano: 3.00. Princeton: 1st, 3.10. Rantoul: 1. Rockford: 2d, 112.01. Roscoe: 1.71. Sundwick: 1st, 6.00. Sheffield: 9.12. Sterling: 12.91. Sycamore: 6.00. Tonica: S. S., 2.20. Wilmette: 1st, 12.76. Winnetka: 67.19.

W. H. M. U.—Albion: Y. L., 2.81; S. S.,

4.00. **Aurora:** New England, 8.00. **Byron:** 15.00. **Canton:** 2.50. **Carpentersville:** 3.85. **Chicago:** Bethlehem Bohemian, 4.00; Fellowship, 1.25; Forest Glen, 1.00; Grace, 2.00; Grand Ave., 1.00; Irving Park, 2.00; Morgan Park, 1.00; New England, 5.00; New First, 6.16; North Englewood, 2.00; Park Manor, 1.00; Pilgrim, 5.00; Plymouth, 2.00; Roger's Park, C. E., 3.00; Washington Park, 4.00. **Circle:** Jacksonville, 2.00. **Decatur:** 2.00. **Dundee:** 2.00. **East Moline:** Plymouth, 1.00. **Forrest:** 4.00. **Geneseo:** 2.00. **Ivanhoe:** 2.00. **Kewanee:** 1.00. **Lacon:** 10.00. **Lombard:** 2.00. **Lyndon:** 1.00. **Maywood:** 1.50. **Mazon:** 1.00. **Mendon:** 2.00. **Moline:** 1st, 2.00. **Mound City:** 2.00. **Oak Park:** 4th 3.00; Harvard, 5.00. **Pecanotica:** 1.00. **Peru:** 1.50. **Port Byron:** 3.00. **Prophetstown:** 2.00. **Rock Falls:** 1.00. **Sandwich:** 3.00. **Shabbona:** 3.00. **South Chicago:** Chicago, 1.00. **Sterling:** 1.00; Y. P. C. E., 2.00. **Stillman Valley:** 2.00. **Streator:** .50. **Walton:** 1st, 1.00. **Waukegon:** 2.00. **Wayne:** 1.00. **Yorkville:** 4.00.

INDIANA—\$113.54.

Fort Wayne: Plym., 7.50. **Indianapolis:** Brightwood, 15.00; 1st, .84. **Terre Haute:** Plymouth, 12.75.

W. H. M. U.—Angola: 2.50. **Bremen:** S. S., .25. **Dunkirk:** 2.00. **East Chicago:** 3.00. **Elkhart:** 10.00. **Fort Wayne:** 10.44. **Gary:** 1st, 2.00. **Indianapolis:** Brightwood, S. S., 5.00; 1st, 11.09; Trinity, 2.00. **Kokomo:** 10.00; S. S., 8.00. **Miller:** S. S., 2.00. **Terre Haute:** 1st, 2.00; Plymouth S. S., 3.17; Plymouth W. S., 4.00. **West Terre Haute:** 2.00.

IOWA—\$415.26.

Algona: 2.00. **Alvord:** 1st, 2.00. **Atlantic:** 14.12. **Berwick:** 3.36. **Cedar Falls:** 1st, 23.74. **Cedar Rapids:** 1st, 6.00. **Cromwell:** 20.00. **Davenport:** Berea, 9.00; Edwards, 6.65. **Des Moines:** Greenwood, 3.93. **Dickens:** S. S., .50. **Dubuque:** 1st, 12.48. **Dunlap:** 8.82. **Eldora:** 20.00. **Elkader:** 1st, 1.48. **Emmetsburg:** 10.00. **Farnhamville:** 16.00. **Farragut:** 6.63. **Fort Dodge:** 10.05. **Galt:** 3.76. **Garner:** 1st, Bal., 30.20. **Gaza:** 3.00. **Glenwood:** 7.90. **Harlan:** 6.00. **Iowa City:** 24.80; S. S., 5.01. **Keosauqua:** 2.23. **Kingsley:** 1st, 20.00. **Maquoketa:** 8.22. **Mason City:** 1st, 9.00. **McGregor:** 8.77. **Minden:** Ger. Zion, L. A., 5.00. **Monticello:** 7.50; S. S., 5.00. **Moorland:** 6.00. **Muscatine:** 1st, 7.79; German, 7.50. **Newburg:** 2.00. **New Hampton:** 1st, 2.75. **Orient:** 2.50. **Oskaloosa:** 1st, 8.89. **Ottumwa:** 1st, 12.25. **Perry:** 1st, 3.50. **Red Oak:** 4.50. **Red Oak:** W. S., 2.00. **Rockford:** 2.00. **Sioux City:** Mayflower, 1.93. **Tripoli:** 1st, 3.00. **Waterloo:** 1st, 15.00. **Webster City:** South, 10.50.

KANSAS—\$191.38.

Arvonia: Welsh, 5.00. **Chase:** 1st, 7.00. **Gaylord:** 1st, 8.00. **Kansas City:** 1st, 20.00. **Lawrence:** Plymouth, 8.75. **Mt. Hope:** 1st, 6.00. **Newton:** 1st, 5.00. **Pittsburg:** 1st, 8.00. **Severy:** 3.50. **Topeka:** Central, 27.10. **Twelve Mile:** 6.00.

W. H. M. U.—Alton: 1.00. **Centralia:** 2.00. **Leavenworth:** 2.50. **Mt. Hope:** 5.00. **Parsons:** 3.00. **Sabetha:** 8.00. **Seneca:** 6.00. **Stockton:** 3.00. **Topeka:** Central, 31.00; S. S., 13.28; 1st, 5.00; S. S., 1.00. **Wellington:** 3.00. **Wichita:** College Hill, 3.25.

KENTUCKY—\$8.70.

Lexington: 1.00. **Newport:** 7.00; W. S., .70.

LOUISIANA—\$8.00.

Emad: 7.00. **Schriever:** St. Mark, 1.00.

MAINE—\$176.18.

Auburn: 6th St., 4.09. **Brooksville:** West, 2.00. **Burlington:** 2.00. **Cumberland Center:** 10.00. **Dennysville:** 5.00. **Farmington:** 12.00. **Gorham:** 12.00. **Grand Lake Stream:** Union, 11.71. **Hampden:** 2.00. **Hiram:** 3.00.

Kennabunkport: 1st, 2.00. **South:** 1.00. **Litchfield:** S. S., 1.00. **East Machias:** 40. **East Orlington:** 40. **Holden:** 80. **Oxford:** .85. **Portland:** High St., .60; State St., P. D. S. S., .50; Woodfords, 11.10. **Thomaston:** .60. **Westbrook:** 4.18.

W. H. M. U.—Bangor: All Souls, 12.00. **Bucksport:** S. S., 1.00. **East Machias:** 40. **East Orlington:** 40. **Holden:** 80. **Oxford:** .85. **Portland:** High St., .60; State St., P. D. S. S., .50; Woodfords, 11.10. **Thomaston:** .60. **Westbrook:** 4.18.

MASSACHUSETTS—\$2,605.29.

Abington: 9.09. **Andover:** Ballardsvale, 19.04. **Ashburnham:** 6.00; South, 3.25. **Becket:** North, 2.15. **Boston:** Dorchester, Pilgrim, 60.00; 2d, 22.00; Village, 10.00. **Billerica:** 14.45. **Braintree:** South, 4.00. **Brookline:** Harvard, 47.52. **Cambridge:** Pilgrim, 9.87. **Carver:** North, 4.00. **Charlestown:** 1.06. **Chelsea:** Central, 18.78. **Chicopee:** 1st, Church & S. S., 10.00. **Chicopee Falls:** 2d, 9.55. **Clinton:** 30.00. **Cohasset:** 2d, 2.00. **Dedham:** 1st, 12.49. **Dighton:** 10.00. **Dover:** 2.06. **Dustable:** .650. **East Boston:** Baker, 1.40. **East Bridge-water:** 18.00. **East Longmeadow:** 7.50. **Fall River:** Central, 35.75; Pilgrim, .58. **Fitchburg:** Finnish, 10.00; Rollstone, 16.18. **Framingham:** South Grace, S. S., 7.26. **Franklin:** 1st, 3.03. **Granby:** Christ, 3.66. **Great Barrington:** Housatonic, 11.00; Mrs. M. S. R., 10.00. **Groton:** 2.25. **Greenfield:** 2d, 18.00. **Hadley:** 1st, 3.35. **Haverhill:** Center, 9.06; Riverside Mem'l, 3.00. **Haydenville:** 3.31. **Heath:** 5.00. **Hinsdale:** 2.93. **Holbrook:** Winthrop, 64.42; S. S., 10.00. **Holden:** 5.35. **Holyoke:** 1st, 28.82; 2d, 75.00. **Hyde Park:** Clarendon Hills, 3.00. **Lancaster:** 7.36. **Leominster:** Orthodox, 32.94. **Lowell:** Highland, 5.75; Kirk St., 23.00. **Lynnfield:** Center, 4.50. **Mattapoisett:** 15.00. **Medford:** 13.74. **Medway:** West, 2.88. **Methuen:** 1st, 23.46. **Millis:** 3.29. **Milton:** East, 5.85; 1st, 13.07. **Mystic:** 10.63. **Natick:** 1st, 1.00. **New Boston:** 1.25. **Newburyport:** Belleville, 4.87; Central, 25.00. **New Marlboro:** Southfield, 1.93. **Newton:** Eliot, 52.00; A Friend, 250.00; Newtonville Central, 55.00. **North Attleboro:** 7.32. **North Easton:** Swedish, 5.00. **Northampton:** Edwards, 25.80; 1st, 13.26. **North Reading:** Union, 15.00. **Norton:** 1.49. **Palmer:** 2d, S. S., 5.72; Three Rivers, 14.00. **Petersham:** Union, C. E., 10.00. **Quincy:** Bethany, 9.08. **Revere:** Beachmont, Trinity, 7.01. **Rockland:** 5.07. **Rockport:** Swedish, Pigeon Cove, 5.00. **Salem:** South, 3.67. **Sheffield:** 7.70. **Somerset:** 1st, 2.50. **South Hadley:** 11.25. **Springfield:** 1st, 18.75; Park, 10.00; South, 50.00. **Stoughton:** 2.00. **Sturbridge:** 3.02. **Swampscott:** 2.00. **Taunton:** A Friend, 5.00; Trinitarian, 18.00; Union, 2.69; Winslow, 5.00. **Upton:** 2.45. **Wakefield:** 1st, 65.56. **Ward Hill:** 1.03. **Warren:** 5.49. **Wayland:** 4.70. **Webster:** 8.50. **Wellesley:** 8.40. **Wellesley Hills:** 22.76. **Westboro:** Miss L. G. P., 1.00. **Westford:** 17.00. **West Newbury:** 1st, 3.00; Springfield, 1st, 12.39; Mittineague, 4.50. **Weymouth and Braintree:** East, 9.50. **Whitman:** 7.02. **Worcester:** 1st, 5.00. **Woburn:** North, 8.11. **Worcester:** Central, 75.00; Piedmont, 59.00; Plymouth, 37.61; Union, 6.71. **W. H. M. A. Mass. & R. I.,** 750.00.

MICHIGAN—\$897.08.

Ada: 1st, S. S., 3.50. **Jr. Sunshine:** 1.00. **Bay City:** 2.85. **Belding:** S. S., 6.00. **Big Rapids:** 1st, 1.50. **Cedar Springs:** 1st, 475.00. **Coloma:** 2.00. **Covert:** 2.00. **Custer:** 1.00. **Durand:** 1st, 15.00. **East Lansing:** People's, 1.26. **Eastport:** 1st, 1.00. **Free-land:** 1st, S. S., 5.00. **Mackinac Island:** 24.29. **Manistee:** 25.00. **Memphis:** 1st, 3.00. **Middleville:** 1st, 1.38. **Millets:** 1st, 5.60. **Mulliken:** 1st, 200.00. **Port Huron:** 1st, 20.00. **Port Sanilac:** 1.00. **Prattville:** 3.00. **Romeo:** 3.25. **Royal Oak:** 2.00. **St. Clair:**

7.00. **St. John's**: 1st, 3.00. **St. Joseph**: 27.50.
South Haven: 1st, 4.45. **Watervliet**: 6.00.
Wheatland: Hudson, 7.00.

W. H. M. U.—**Delhi**: .25. **Detroit**: 1st,

6.25. **Muskegon**: 1st, 12.50. **St. Clair**: L. M.,
 17.50.

[Continued in January, 1917 number]

Congregational Education Society

S. F. Wilkins, Treasurer

14 Beacon Street, Boston, Mass.

August 1916

CALIFORNIA (SOUTHERN) \$20.57.

Bakersfield: 1st, 6.50. **Claremont**: 3.00.
Hawthorne: 18c. **Los Angeles**: 1st, 2.72
 East, 16c; Olivet, 7c; Bethany, 35c; Athens
 9c. **Oncota**, 45c. **Pasadena**, 1st, 1.50; West
 Side, (Neighborhood) 1.55. **Redlands**: 1.75.
Redondo Beach: 20c. **San Bernardino**, 1st:
 14c. **San Diego**, Logan Hts: 1.25; La Jolla,
 50c; Mission Hills, 2c; Park Villas, 10c.
San Jacinto: 4c.

CONNECTICUT—

(Donations \$265.00, Legacies \$250.00)

Eastford: 2.10. **East Haddam**, 1st: 11.23.
Guilford, 1st: 6.73; **Hartford**, 1st Ch. of
 Christ: 30.00; Warburton Chapel, S. S.:
 11.64. **New London**, 1st: 21.98. **Salem**: 60c.
Southington, 1st S. S.: 4.48. **Torrington**,
 Centre S. S. Kinder: 6.00. **Windham**, 1st:
 28.00. **Windsor Locks**: 6.24.

Woman's Home Missionary Union:
Hartford, So. women: 30.00; 4th M. S.:
 25.00. **New Haven**, Pilg H. M. S.: 5.00.
Suffield, H. M. S.: 5.00. Interest on Funds:
 71.00. **Legacy**: Putnam, Est. Frances H.
 Larned 250.00.

COLORADO—\$12.20.

Nuela, S. S.: 2.20. **Longmont**, 1st.: 10.00.

FLORIDA—\$38.00.

St. Petersburg: 35.00. **Tangerine**: 3.00.

IDAHO—\$3.00.

Fairview: 1.00. **Weiser**: 2.00.

ILLINOIS—\$218.12.

Berwyn: 1.85. **Bowen**: 3.25. **Byron**: 1.01.
Chicago, Leavitt St.: 2.18; **Mont Clare**:
 1.00. **Des Plaines**: 4.80. **Geneseo**, 1st: 9.63.
Glenview: 1.00. **Millburn**, S. S.: 3.57. **Oak-
 Park**, 1st S. S.: 5.00. **Peoria**, 1st: 29.00.
Roscoe: 1.32. **Sandwich**: 5.00. **Sterling**: 4.72.
Sycamore: 8.75. **Winnetka**: 40.19. **Wood-
 stock**, 1st: 5.00.

Woman's Home Missionary Union: **An-
 rora**, 1st W. S.: 10.00. **New Eng.** W. S.: 5.00;
Byron, W. S.: 10.00. **Carpentersville**, W. S.:
 3.15. **Chicago**, Calif. Ave. W. S.: 5.00; **Irving**
 Pk. W. S.: 1.00; **Morgan Pk.**: 1.00. **N. E. W**
 S.: 2.00; **Ravenswood** W. S.: 10.00; **Rogers**
 Pk. C. E.: 2.00; **So. Chicago**, W. S.: 1.00;
Wash. Pk. W. S.: 3.65. **Danville**, 1st W. S.:
 1.00. **Dundee**, W. S.: 2.00; **East Moline**, Ply
 W. S.: 1.00. **Forest**, W. S.: 2.00. **Geneseo**,
 W. S.: 1.00. **Ivanhoe**, W. S.: 1.00. **Jackson-
 ville**, Miss. Stud. Circle: 2.00. **Lacon**, W. S.:
 10.00. **Lyndon**, W. S.: 1.00. **Oak Park**, Har-
 vard W. S.: 3.00. **Moline**, 1st W. S.: 2.00.
Paxton, C. E.: 2.00. **Peru**, W. S.: 1.00.
Port Byron W. S.: 5.35. **Prophetstown**, W.
 S.: 1.50. **Waukegan**, W. S.: 1.20.

INDIANA—\$ 59.20.

Woman's Home Missionary Union:

Brightwood, W. S.: 1.00. **Elkhart**, W. S.:
 5.00. **Fort Wayne**, Plym. W. S.: 10.00. **In-
 dianapolis**, 1st W. S.: 10.00. **Kokomo**, 1st
 W. S.: 5.00; S. S.: 5.00. **Marion**, Temple S. S.:
 10.00. **Miller**, S. S.: 2.00. **Portland**, W. S.:
 2.00. **Terre Haute**, 1st W. S.: 2.00. **Plym. S.**
 S.: 7.20.

IOWA—\$121.51.

Atlantic: 10.24. **Cedar Falls**: 9.13. **Dav-
 enport**, Edwards: 4.15. **Dickens**, S. S.: 36c.
Emmetsburg: 6.25. **Galt**, 2.35. **Harlan**: 3.75.
Iowa City: 7.50; S. S.: 3.13. **Keosauqua**:
 1.40. **McGregor**: 3.00. **Monticello**: 5.00. **Mon-
 tour**: 13.00. **Moorland**: 4.00. **Muscataine**, 1st:
 3.89. **New Hampton**, 1st: 2.25. **Old Man's**
Creek: 4.50. **Orient**: 1.50. **Oskaloosa**: 3.14.
Ottumwa, 1st: 8.88. **Tripoli**: 2.00. **Webster**
City: 6.55.

Woman's Home Missionary Union:

Algona: 92c. **Belmond**: 42c. **Cedar Rapids**
 S. S.: 3.80; Y. P. S.: 1.90; Y. W.: 1.90. **Des**
Molnes Plym.: 1.50. **Elkader**: 67c. **Glen-
 wood**: 75c. **Postville**: 1.51. **Spencer**, 1.44;
 S. S.: 73c.

KANSAS—\$1.75.

Western Park: 1.75.

KENTUCKY—\$4.20.

Newport: 4.20.

MAINE—\$43.49.

Brewer, South: 3.00. **Dennysville**: 2.00.
Farmington, 1st: 5.00. **Holden**, 2.14. **Stan-
 dish**, Y. P. S.: 2.00.

Woman's Home Missionary Union:

Bangor, All Souls: 10.50. **Bucksport**, S. S.:
 1.00. **East Machias**: 35c. **Holden**: 72c. **Or-
 rington**, East: 35c. **Oxford**: 75c. **Portland**,
 Hight St.: 50c; State St. S. S.: 45c; **Wood-
 fords**: 5.55. **Thomaston**: 50c. **Westbrook**:
 2.68. **York Village**: 6.00.

MASSACHUSETTS—\$468.10.

Abington, 1st: 7.11. **Ashburnham**, 1st: 10c.
Chicopee Falls, 2nd: 7.76. **Clinton**, 1st:
 24.00. **East Longmeadow**, 1st: 5.63. **Frank-
 lin**, 1st: 3.03. **Groveland**, S. S.: 1.44. **Leo-
 minster**, Pilg.: 8.30. **Lowell**, Kirk St.:
 18.00; **Highland**: 4.50. **Methuen**, 1st: 14.23.
Millis: 2.90. **Milton**, 1st Evang.: 4.36; East
 5.10. **Monson**: 113.25. **Newtonville**, Central:
 42.50. **Plympton**: 3.00. **Springfield**, Park: 10.00
Swampscott, 1st: 3.00. **Wakefield**, 1st:
 17.45. **Warwick**, Trin.: 1.00. **West New-
 bury**, 1st: 4.00. **West Springfield**, 1st: 4.18;
Mittineague: 3.50. **Weymouth & Braintree**,
 Union: 8.15. **Winchendon** Centre, 1st: 4.00.
Woburn, 1st: 50.00. **Worcester**, Central:
 60.00; **Plymouth**: 37.61.

MICHIGAN—\$85.17.

Bay City, 2.37. **Cooper**: 2.00. **Covert**: 2.00.
Grand Rapids, Plym. S. S.: 4.00. **Kendall**:
 1.00. **Manistee**: 10.00. **Middleville**: 1.50.
Olivet: 2.50. **Port Huron**, 1st: 20.00. **Romeo**:
 1.65. **Royal Oak**: 1.50.

Woman's Home Missionary Union:

Six Lakes: 1.65. **Friend**: 35.00.

MINNESOTA: \$66.69.

Austin: 3.00. **Beard**: 32c. **Brainerd**, 1st:
 1.50. **Cannon Falls**, 1st: 75c. **Duluth**, Pilg.
 15.00. **Elmdale**, South: 5.00. **Fairmount**:
 90c. **Faribault**: 4.54. **Freeborn**: 28. **Grand**
Meadow: 15c. **Marietta**: 44c. **Minneapolis**,
 1st: 3.00; **Pilgrim**: 1.50; **Vine**: 1.35; **Lynd-
 dale**: 2.15. **Fifth Ave.**: 10.73. **Forest**
Heights: 4.05; **Linden Hills**, 3.94. **St. Paul**

Pacific S. S.: 4.50; Olivet: 3.00. **Spring Valley:** 56c. Zumbrota: 3c.

MISSOURI—\$2.00.

Joplin, 1st: 2.00.

NEW YORK—\$72.61.

Barryville: 1.00. Moravia, 1st: 7.00. Norwich, 1st: 3.42. Port Leyden: 42c. Syracuse, Plym.: 60.00. Ticonderoga, 1st: 77c.

NEW JERSEY—\$15.00.

Elizabeth, 1st: 10.00. Montclair, Watchung Ave.: 5.00

NEW HAMPSHIRE—\$4.62.

Hudson, 1st: 1.45. Lancaster: 2.28. Marlboro, Trin.: 89c.

NEBRASKA—\$37.75.

Fairmount: 34.25. Liberty, S. S.: 3.50.

OHIO—

(Donations \$185.73. Legacies \$140.)

Akron, West: 8.50. Claridon: 6.40. Cuyahoga Falls: 1.50. Cleveland, Collinwood: 3.35; Grace: 2.00; Mizpath: 4.00; Park Ave. 5.00. East Cleveland, East: 4.60. Greenwich: 1.25. Lima: 1.27. Mansfield, Mayflower: 4.00. No. Ridgeville: 1.20. Oberlin, 2nd: 1.72. Parkman: 4.80. Rootstown: 5.41. Toledo, Wash. St.: 6.31. Twinsburg: 2.25; S. S.: 1.80.

Woman's Home Missionary Union:

Akron, 1st W. S.: 7.00. Aurora, M. S.: 1.00 Cincinnati, Walnut Hills W. A.: 2.63. Claridon, W. S.: 70c. Cleveland, Archwood, Jr. C. E.: 2.00; Collinwood: 2.75; 1st W. A.: 1.60; S. S.: 2.05; Grace, W. A.: 45c; No. S. S.: 50c. Columbus, Plym. L. S.: 1.75. East Cleveland, Calvary L. A.: 1.25; East W. A.: 1.75. Elyria, 1st W. A.: 2.50; 2nd, M. S.: 73c. Fairport: 25c. Greenwich, W. S.: 50c. Jefferson, W. S.: 1.05; S. S.: 50c. Kent, 1st W. S.: 5.00. Lima, M. S.: 1.18. Mallet Creek, L. S.: 60c. Medina, M. S.: 12.60. Newport, L. A.: 50c. New London, W. A.: 55c. Newton Falls, W. S.: 90c. No. Fairfield, M. S.: 80c. Norwalk, L. U.: 28c. Painesville, W. A.: 1.73. Springfield, 1st W. S.: 1.38. Toledo, 1st W. S.: 53.35; S. S.: 2.56; Plym-

outh L. S.: 25c. Twinsburg, W. S.: 1.62. Wakeman, M. S.: 1.65. Wayne, M. S.: 80c. Wellington, M. W.: 1.50. W. Williamsfield M. S.: 1.00. Windham, H. H. S.: 63c; S. S.: 53c.

LEGACY.

Hamilton, Est. Rev. Geo. S. Mechling: 140.00.

OKLAHOMA—\$6.23.

Gage: 35c. Harmony: 10c. Hillsdale: 2.83. Oklahoma City, Pilg.: 1.85. Weatherford: 1.10

PENNSYLVANIA—\$13.00

Milroy, White Mem.: 13.00.

RHODE ISLAND—\$2.10.

Providence, People's: 2.10.

SOUTH DAKOTA—\$54.67.

Centerville: 1.09. Estelline: 1.51. Frankfort, 50c. Henry: 3.45. Redfield: 1.95. Yankton: 3.75.

Woman's Home Missionary Union:

Aberdeen: 63c. Armour: 95c. Alcester: 58c. Athol: 37c. Belle Fourche: 65c. Beresford: 45c. Blaine: 10.00. Bon Homme: 35c. Carthage: 20c. Clark: 64c. Canova: 81c. Deadwood: 82c. De Smet: 45c. Erwin: 55c. Elk Point, S. S.: 30c. Hudson: 1.12; S. S.: 45c. Huron: 1.57. Lake Preston: 45c. Loomis: 46c. Milbank: 95c; Jr. C. E.: 45c. Mission Hill: 45c. Mobridge: 31c. Oacoma: 54c. Rapid City: 5.00. Redfield: 2.18. Ree Heights: 84c. Santee: 84c. Springfield: 1.62. Sioux Falls: 2.55. Valley Springs: 45c. Vermillion: 2.27. Watertown: 1.72. Willow Lake: 45c.

VERMONT—\$15.33.

Calais, East: 1.00. Enosburg, 1st: 8.50. Holland: 83c. Wilmington: 5.00.

WEST VIRGINIA—\$2.00.

Ceredo: 2.00.

Donations.....	\$1,818.04.
Legacies.....	390.00
Total.....	\$2,208.04

September, 1916

CALIFORNIA (SOUTHERN)—\$18.36.

Barstow: .05. Chula Vista: .15. Hawthorne: .05. La Mesa: .50. Los Angeles, 1st 4.34; Olivet: .07; Garvanza: .30; Bethany: .06. Pasadena: 1st, 1.00; Lake Ave.: 1.08; Pilg.: .15. Redlands: 1.00. San Bernardino: 1st, .19. San Diego: 1st, 1.89. San Jacinto: .03. Whittier: 7.50.

COLORADO—\$35.00.

Bethune, Ger. "Missionfest," 10. Denver: 4th, 10.00; Ply. S. S.: 15.00.

CONNECTICUT—\$454.76.

Coventry: 2nd, 3.50. East Haven, Foxon, 4.00. Hampton: 2.00. Hartford: 2nd, 33.00. Plainville: 10.25. Putnam: 2nd, 15.19. Somerville: 2.05. Southington: 1st, 8.77. Thompson: 6.00. Union: 1.00. Warren: 3.50. Waterbury: 2nd, 347.10. Watertown: 1st, 12.57. Winsted: 2nd, 5.83.

ILLINOIS—

(Donations \$89.63; Legacies \$300.00.)

Champaign: 1st, 10.00. Chicago: Mayfield S. S.: 2.00. Downers Grove: 1st, 12.50. Harvey: S. S.: 6.00. La Moine: 1st, 9.59. Lombard: 1st S. S.: 5.84. Paxton: 2.70. Sheffield: 7.00.

Woman's Home Missionary Union.

Chicago: Beth Boh, W. S.: 2.00. Evanston: 1st W. S.: 25.00. Naperville: W. S.: 3.00. Sterling: W. S.: 1.00. Wayne: W. S.: 1.00. Yorkville: W. S.: 2.00.

Legacy.

Chicago: Est. Rev. G. S. F. Savage, 300.00.

INDIANA—\$25.00.

Woman's Home Missionary Union
Indianapolis: Brightwood, S. S.: 5.00. 1st W. M. S.: 20.00.

IOWA—\$96.02.

Berwick: 2.10. Burlington: C. D.: 25.00. Cedar Falls: 1st, 3.80. Des Moines: Greenwood, 2.85. Dubuque: 1st, 7.80. Elkader: 1.07. Fort Dodge: 7.29. Kingsley: 13.00. Maquoketa: 5.96. Mason City: 6.00. Newbury: 1.25. Perry: 2.50. Rockford: 2.00. Sioux City: Mayfield, 1.40.

Woman's Home Missionary Union.
Almora: 1.67. Cedar Falls: 3.04. Cherokee: .46. Davenport: Edw., 1.39. Grinnell: 1.50. Harlan: 1.25. New Hampton: .50. Red Oak: 2.00. Webster City: 2.19.

KANSAS—\$12.00.

Ford: 2.00. Manhattan: 1st, 10.00.

MAINE—\$31.03.

Burlington: 1.00. Gorham: 5.00. Hiram: 1.00. Lowell: 1.00. Otisfield: 1.00. Saco: 1st Parish, 17.03. Searsport: 1st, 5.00.

MASSACHUSETTS—

(Donations \$845.03, Legacy \$16.08.)

Attleboro Falls: Cen., 5.73. Boston: Baker, 1.20; Dorchester: Pilg., 60.00; Dor-

chester, Village, 7.00. Braintree: So., 4.00. Cohasset: 2nd, 3.00. Dalton: 1st, 235.46. Fall River: Cen., 30.25; Pilg., .45. Fitchburg: Rollstone, 14.02. Framingham: Grace S. S., 7.26. Granby: Ch. of Christ, 2.85. Haverhill: Centre, 7.25. Hinsdale: 1st, 3.44. Holyoke: 1st, 23.13. Ipswich, Linebrook, 5.35. Medford: Mystic, 8.74. Medway: 2nd, 2.56. North Carver: 3.00. Revere: Trinity, 5.80. Salem: South, 2.87. Sheffield: 6.00; Y. P. S., 1.00. Upton: 1st, 2.15. Wakefield: 1st, 39.61. Woburn: North, 5.41. Worcester: "L. H. E." 22.50.

Woman's Home Missionary Union, 335.00.

Legacy.

Worcester: Est. Mrs. H. W. Damon, 16.08.

MICHIGAN—\$16.35.

Central Lake: 3.00. East Lansing: 1.05. Memphis: 2.00. St. Clair: 7.00. South Haven: 3.30.

MINNESOTA—\$79.61.

Elmdale: So. Slovak Ch., 5.00. Fairmount: .58. Grand Meadow: .15. Marietta: .30. Marshall: 1.00. Minneapolis: Pilg., 1.29. New York Mills: .36. Pelican Rapids: .30. St. Louis Park: .64.

Woman's Home Missionary Union.

Ada: 2.13. Akeley: 40. Austin: 4.40. Big Lake: .38. Biwabik: .66. Brainerd: 1st, 2.13. Cannon Falls: .43. Correll: .25. Cottage Grove: .38. Duluth: Pilg., 8.30. Excelsior: .50. Fairmount: 2.14. Faribault: 2.50. Freeborn: .25. Gracetown: Cedar Spur, .16. Grand Meadow: .50. Glenwood: .83. Glyndon: 1.00. Little Falls: .66. Mantorville: .83. Marietta: .83. Medford: .40. Minneapolis: 1st, 1.65; Forest Heights, 2.23; Fremont av., 1.29; Linden Hills: 1.54; Lyndale: 2.75; Lynnhurst: .83. Park av.: .89; Pilg.: 1.60; Ply.: 11.97; Vine: .74. Morris: .30. Northfield: 7.70. Orrook: .59. St. Paul: Im'l., .83; Olivet: 1.65. Silver Lake: 1.41. Springfield: .88. Spring Valley: .32. Wadena: .27. Wayzata: .58.

NEBRASKA—\$54.64.

Friend: 1st Y. P. S., 1.00. Hastings: 2.25. Neligh: 2.00. Omaha: 1st, 25.95. Parden: .31. Taylor: 11.50. Trenton: 5.00. Weeping Water: 5.25; S. S., 1.38.

NEW HAMPSHIRE—\$28.70.

Atkinson: 3.50. Goshen: 1.00. Hampton: 10.20. Keene: 1st, 5.00. Oxford: West, 4.00. Rindge: 1st., 4.00. Salisbury: 1.00.

NEW JERSEY—\$50.00.

Montclair: 1st., 50.00.

NEW YORK—\$232.95.

Bridgewater: 3.00. Crown Point: 1st, 20.00. Gaines: 1.04. Gloversville: 1st, 84.60. Homer: 28.04. New York: Brooklyn, Lewis av., 7.50; Brooklyn, Parkville, 1.05. Oriskany Falls: 1.00. Phoenix: 8.04. Salamanca: 3.90. Walton: 1st, 6.78.

Woman's Home Missionary Union.

Arcade: K. G., 1.50. Berkshire: L. A., 5.00.

Elmira: Park A. F. E. Class: 50.00. Moravia: Y. L. M., 4.00. Perry Center: 2.50. Rochester: So. W. M., 5.00.

NORTH CAROLINA—\$7.84.

Raleigh: Miss'y Rally & Bible Conf., 7.84.

NORTH DAKOTA—\$26.00.

Dickinson: 1st, 10.00.

Woman's Home Missionary Union.

Beach: 2.00. Bentley: 1.00. Fargo: 1st, 4.00. Getchell: 2.00. Granville: 1.00. Halliday: 1.00. Ladbury: 2.00. New England: 1.00. Plaza: 2.00.

OHIO—\$105.78.

Austinsburg: 5.00. Chillicothe: Ply., 3.00. Cincinnati: Walnut Hills, 11.68. Columbus: Eastwood, 6.00; South, 2.25. Lorain: 1st, 10.20. Shandon: 9.75. Springfield: 10.16; S. S., 3.30; Y. P. S., 1.44. Toledo: Wash'n St., 9.05.

Woman's Home Missionary Union.

Austinsburg: W. S., 1.00. Cincinnati: Ply. P. L. S., 1.25. Claridon: 1.30. Cleveland: Euclid av. W. S., 12.50; Euclid av. Y. L., 2.50. No. L. A., .50. Pilg. Pr., 5.00. Columbus: 1st S. S., 1.25. Conneaut: W. S., .70. Ironton: W. S., .35. Lorain: 2nd L. A., .50. Rockport: West Park, S. S., .50. Toledo: 2nd J. M. C., .50. Wauseon: L. A., 3.60. Youngstown: Elm H. & F. S., 1.50; S. S., 1.00.

OKLAHOMA—\$1.46.

Woman's Home Missionary Union. Chickasha: S. S., .10. Gage: .05. Hennessey: .22. Hillsdale: .20. Oklahoma City: .34. Vinita: .55.

OREGON—\$7.20.

Corvallis: 1.20. Lebanon: Friend, 2.00. Portland: Atkinson Mem'l., 4.00.

PENNSYLVANIA—\$39.50.

Braddock: 1st, 3.00. Kane: 1st, 5.50; W. M. S., 20.00. Wilkes-Barre: Buttonwood, 1.00.

Woman's Home Missionary Union. Glenolden: Y. P. S., 5.00. Kane: W. M. S., 5.00.

RHODE ISLAND—\$79.28.

Kingston: 43.28. Pawtucket: Park Place, 36.00.

TEXAS—\$9.06

Dallas: Central, 9.06.

VERMONT—\$53.79.

Bennington: 2nd, 6.16. Berkshire: East, 9.00. Chelsea: 3.94. East Brookfield: 3.19. Norwich: 5.00. Peru: Y. P. S., 10.00. Wells River: 12.00. Windham: 4.50.

WISCONSIN—\$10.66.

River Falls: 1st, 10.66.

Donations.....	\$2,409.65
Legacies.....	316.08

\$2,725.73

The Congregational Sunday-School and Publishing Society

Samuel F. Wilkins, Treasurer - 805 Congregational House, Boston, Mass.

September Receipts

ARIZONA—
Service: 5.

ARKANSAS—
Little Rock: S., 88c.

CALIFORNIA (Northern)—

Big Valley: 86c. Cloverdale: 1.62. Ferndale: 1.78. Mill Valley: 67c. Murphy's: 32c. Oakland: Calvary, 96c; Fruitvale Ave.,

3.44. Petaluma: 1.65. San Francisco: First, 12.96; Bethany, 2.47. Santa Cruz: 17.04. Saratoga: 2.86. Sequel: 65c. Woodside: 2. For supplies, 2. Total, \$51.28, of which \$20.48 is C. D. Coll'ns.

CALIFORNIA (Southern)—

Avalon: 6.90. Calipatria: 98c. Claremont: 15.02. Corona: First, 13.01; Rincon, 2.10. Glendale: 16.25. Hawthorne: 90c. LaJolla: 1.25. Los Angeles: First, 92.14; East, 81c; West End, 5; Olivet, 35c; Colgrove, 4.50; Hollywood, 20.25; Pilgrim, 15; Bethany, 1.75; Athens, 43c. Oneonta: 2.25. Pasadena: First, 7.50; Pilgrim, S., 5.55. Redlands: 8.75. Redondo Beach: 1. San Bernardino: First, 70c. San Diego: Logan Heights, 5; Mission Hills, 9c; Park Villas, 50c. San Jacinto: 4.58. Sherman: 9. Wasco: 2.24. Total \$243.80, of which \$21.80 is C. D. Coll'ns.

COLORADO—

Colorado City: 3. Denver: Fourth Ave., 10; Maple Grove S., 4. Lyons: S., 29c. Paonia: S., 4.50. Total, \$21.79, of which \$8.79 is C. D. Coll'ns.

CONNECTICUT—

Ansonia: German S., 2. Centerbrook: S., 4.25. Coventry: 4. Hampton: 2.55. Hartford: Second, 27. Plymouth: 8.92. Putnam: Second, 11.50. Somersville: 3.41. Southington: 8.17. South Windsor: Second, 4.55. Stratford: 15.31. Union: 1. Warren: 2.50. Watertown: 24.93. Westport: 5.11. Winsted: Second, 3.88. Woodstock: S., 5.85. Total, \$134.93, of which \$10.10 is C. D. Coll'ns.

ILLINOIS—

Chicago: Berea S., 3.85. DePue: 1. Des Plaines: 4. Glen Ellyn: 20. Harvey: S., 5. Lawn Ridge: S., 73c. Monroe Center: S., 1. Shabbona: S., 2.75. Springfield: First S., 25. Waukegan: German, 3.49. Western Springs: S., 27.45. Total, \$94.27, of which \$59.79 is C. D. Coll'ns.

INDIANA—

Orland: 3, which is a C. D. Coll'n.

IOWA—

Almaral: W. M. S., 1.67. Berwick: 2.10. Bradford: S., 3.60. Cedar Falls: W. M. S., 3.04. Cedar Rapids: First, 3.70. Cherokee: W. M. S., 46c. Davenport: Edwards W. M. S., 1.39. Des Moines: Greenwood, 2.53. Dubuque: First, 7.80. Dunlap: 10. Elkader: 95c. Fayette: 7. Fort Dodge: 6.48. Grinnell: W. M. S., 1.50. Harlan: W. M. S., 1.25. Maquoketa: 5.30. Mason City: 6. Monticello: S., 10. Newburg: 1.25. Perry: 2.50. Red Oak: W. M. S., 2. Sioux City: Mayflower, 1.25. Webster City: W. M. S., 2.19. Total, \$83.96, of which \$13.60 is C. D. Coll'ns, and \$13.50 received through W. H. M. U.

KANSAS—

Independence: 3; C. & S., 5. Kinsley: C. & S., 10.70. Mount Hope: W. M. S., 4. Overbrook: 19. Sabetha: S., 30. South Haven: S., 3.32. Western Park: 2.63. Wichita: College Hill W. M. S., 2. Friend: "K. K. C.", 5. Service: 6.64. Total, \$91.29, of which \$49.02 is C. D. Coll'ns, and \$6.00 received through W. H. M. U.

MAINE—

Brooksville: West, 2. Gorham: 7. Lovell: 2. For supplies, 5.50. Total, \$16.50

MASSACHUSETTS—

Andover: Ballardvale S., 7.90. Boston: Village, Dorchester, 7; S., 28.82; Baker, East Boston, 1.10. Braintree: South, 4. Brimfield: 12.76. Carver: North, 3. East Bridgewater: 13. Fall River: Central, 27.50; Pilgrim, 42c. Fitchburg: Rollstone,

12.94. Grafton: S., 9. Granby: 2.64. Haverhill: Center, 6.89. Hinsdale: 3.20. Holbrook: 41.25. Holyoke: First, 23.13. Lynn: First S., 5. Medford: Mystic, 7.50. Medway: West, 2.40. Newton: Auburndale C. E., 5; Newtonville, 42.50; S., 27.41; Highlands, 69.84. North Attleboro: Attleboro Falls, 5.41. North Brookfield: 14.45. Salem: South, 2.72. Sheffield: 5.56; C. E., 1. Southwick: 2. Townsend: 2. Upton: 2. Wakefield: 13.20. Wellesley Hills: 36.40. W. H. M. A. of Mass, and R. I., 246. Friends: "L. H. E., 21.25; "Mrs. A. A., 25c. Total, \$716.44, of which \$66.63 is C. D. Coll'ns, and \$246.00 received through W. H. M. A.

MICHIGAN—

Three Oaks: "E. K. W.," 1200.

MINNESOTA—

Backus: S., 2. Cass Lake: S., 5.20. Clearwater: 5. Fairmont: S., 85c. Granada: 5. Grand Meadow: 22c. Marietta: 45c. Marshall: 1.50. Minneapolis: Pilgrim, 1.92. Union, 96c; S., 8.65. New York Mills: 54c. Northfield: 25. Oak Grove: 1.25. Orrocks: S., 7c. Pelican Rapids: 45c. Sauk Center: S., 3.50. Total, \$62.56, of which \$20.27 is C. D. Coll'ns.

MISSOURI—

Eldon: 5.50. St. Louis: German S., 7; United, 3.38; S., 1.62. Total, \$17.50, of which \$1.62 is a C. D. Coll'n.

MONTANA—

Bainville: 95c. Big Timber: 60c. Custer: 5.11. Horse-shoe-bend: S., 2.02. Ringling: 7.50. Whitney Creek: S., 1.66. Total, \$17.84, of which \$2.02 is a C. D. Coll'n.

NEBRASKA—

Clay Center: S., 27.75. Friend: C. E., 1. Hastings: First, 12. Highland: S., 3.65. Mizpah: 3.25. Neligh: 6. Omaha: First, 25.95; St. Mary's Ave., 20; Central Park S., 1.70. Palisade: S., 3. Plainview: S., 12.30. Purdum: 1.25. Scribner: 12.50. Thedford: S., 6. Trenton: 5. Weeping Water: 20.50. Total, \$161.85, of which \$55.85 is C. D. Coll'ns.

NEW HAMPSHIRE—

Goshen: 1. Hampton: 11.87. Keene: First, 5. Salisbury: 1. Total, \$18.87.

NEW JERSEY—

Montclair: First, 50. River Edge: 35.70. Total, \$85.70.

NEW MEXICO—

Service: 20.

NEW YORK—

Barryville: 1. East Rockaway: 4. Gaines: 1.03. Gloversville: 26.20. Maine: S., 2.25. Moravia: S., 15.50. New York: Lewis Ave., 7.50. Osceola: S., 5. Phoenix: 6.03. Pine Island: German, 4. Salamanca: 2.75. Saratoga Springs: S., 5.75. Walton: 10.17. Watertown: 5.39. Friends: "J. L. R.," 2; "P. L. W.," 2.50. Total, \$101.07, of which 27.28 is C. D. Coll'ns, and \$22.75 received through W. H. M. U.

NORTH CAROLINA —

Dry Creek: S., 2. Gray's Chapel: S., 1.50. Sedalia: S., 3.15. Friend: A. W. C., 1.29. Missionary Rally and Bible Conference, 15.67. Total, \$23.61, of which \$6.65 is C. D. Coll'ns.

NORTH DAKOTA—

Amenia: S., 21.59. Beach: W. M. S., 3. Caledonia: S., 2.40. Crary: W. M. S., 3. Dwight: S., 5.26. Forman: W. M. S., 1. Granville: W. M. S., 1. Hensler: S., 1. Ladbury: W. M. S., 4. Lloyd: S., 2.56. Medina: 50c. New Rockford: W. M. S., 26. Stowers: S., 2.56. Valley City: Getchell W. M. S., 6. Wahpeton: S., 14.20; W. M. S., 19.77. Total, \$113.84, of which \$35.37 is C. D.

Coll'ns, and \$63.77 received through W. H. M. U.

OHIO—

Akron: First S., 51.02. **Austinburg:** W. M. S., 90c. **Cincinnati:** Walnut Hills, 6.67; Plymouth P. L. G., 1.13. **Claridon:** W. S., 1.17. **Cleveland:** Euclid Ave. W. M. S., 11.25; Y. L., 2.25; Pilgrim P. W., 4.50; Hough Ave. S., 22.18; North L. A., 45c; Glenville S., 7.90. **Columbus:** First S., 1.13; South, 2.25. **Conneaut:** W. M. S., 63c. **Ironton:** W. M. S., 32c. **Lorain:** First, 11.90; Second L. A., 45c. **Mansfield:** Mayflower Memorial, 7.38; S., 4.50. **Mount Vernon:** S., 16. **Rockport:** S., 45c. **Springfield:** First, 10.16; S., 3.30; C. E., 1.44. **Tallmadge:** 3. **Toledo:** Washington St., 9.05; Second J. M. C., 45c. **Wauscon:** L. A., 3.24. **Youngstown:** Elm St. H. M. S., 1.35; Plymouth S., 90c. **Zanesville:** S., 10. **Service:** 9.50. Total, \$206.82, of which \$72.22 is C. D. Coll'ns, and \$35.07 received through W. H. M. U.

OKLAHOMA—

Breckenridge: W. M. S., 60c. **Chickasha:** S., 37c. **Gage:** W. M. S., 20c. **Guthrie:** S., 30c. **Hennessey:** W. M. S., 79c. **Hillsdale:** W. M. S., 2. **Jennings:** W. M. S., 1.50. **Okla-homa City:** Pilgrim W. M. S., 1.23. **Ok-taba:** W. M. S., 1.40. **Vinita:** W. M. S., 1.96. Total, \$10.35, of which \$10.05 is received through W. H. M. U.

OREGON—

Cedar Mills: 5. **Corvallis:** First, 1.50. **Salem:** Central, 4. **Tolo:** S., 1.60. **Friends:** Eagle Point, 1.96; "I. C.," 2. Total, \$16.06.

PENNSYLVANIA—

Centerville: S., 17.10. **Kane:** 5; W. M. S., 5. **Friend:** "T. C. W.," 2.50. Total, \$29.60, of which \$17.10 is a C. D. Coll'n and \$10.05 is received through W. H. M. U.

RHODE ISLAND—

Pawtucket: Park Place, 29.58.

SOUTH CAROLINA—

Friend: Orangeburg, 2.50.

SOUTH DAKOTA—

Armour: S., 10. **Athol:** 5.28. **Bon Homme:** S., 11.36. **Brentford:** 5. **Estelline:** 2.41. **Fairfax:** S., 15.25. **Hardingrove:** 1.08. **Hermosa:** 3. **Newell:** 1. **Redfield:** 3.10. **Willow Lake:** S., 3.50. **Yankton:** 6. Total, \$75.93, of which \$55.39 is C. D. Coll'ns.

TENNESSEE—

Knoxville: S., 3.03. **Memphis:** Second, 60c. **Nashville:** Howard S., 62c. Total, \$4.25.

TEXAS—

Dallas: Central, 6.04. **Houston:** Pilgrim S., 2. **Paris:** Rusk St. S., 1.77. **Runge:** S., 1. Total, \$10.81, of which \$2.00 is a C. D. Coll'n.

UTAH—

Park City: S., 5.25, which is a C. D. Coll'n.

VERMONT—

Bennington: Second, 6.16. **Berkshire:** East, 9. **Bethel:** S., Birthday Offering, 3. **Brookfield:** East, 3.19. **Chelsea:** 11.71. **Montpelier:** "E. C." 1. **Stowe:** C. & S., 5. **Wells River:** 12. **Friend:** "H. A. G.," 16c. Total, \$51.22, of which \$16.71 is C. D. Coll'ns.

WASHINGTON—

Almira: S., 2. **Spokane:** Lincoln Heights S., 5. **Tacoma:** First, 17. Total, \$24.00, of which \$7.00 is C. D. Coll'ns.

WISCONSIN—

Albertville: S., 2.35. **Antigo:** 24. **Apple-**

ton: Y. W. G., 30c. **Arena:** First S., 14; Second, 1. **Ashland:** W. M. S., 55c. **Baraboo:** 3; W. M. S., 50c. **Barneveld:** 3. **Be-loit:** First W. M. S., 7.50; Second S., 14.25; Gridley, 7. **Berlin:** 1.75; W. M. S., 35c. **Black Earth:** S., 13.44. **Bloomer:** S., 7.32. **Bloomington:** 3.90; L. A., 60c. **Boscobel:** W. M. S., 60c. **Brandon:** W. M. S., 1.15. **Bristol and Paris:** 2.50. **Brodhead:** 17.55; W. M. S., 30c. **Burlington:** 12. **Cable:** 1; W. M. S., 30c. **Cleveland:** S., 1. **Clinton:** 5; W. M. S., 1. **Coloma:** 3. **Columbus:** 36. **Cumberland:** S., 6.50. **Curtiss:** 1. **Dar-lington:** S., 10.12; W. M. S., 30c. **Delavan:** 41.10. **Dodgeville:** Welsh, 50c; Plymouth, 20; Missy Classes, 7; Pleasant Valley, 10. **Dousman:** 11.30. **Durand:** 6. **East Troy:** 5. **Easton:** 50c. **Eau Claire:** First, 45; Second, 5.10. **Edgerton:** S., 6; W. M. S., 90c. **El Dorado:** 3. **Elroy:** 8. **Emerald Grove:** 6.70. **Endeavor:** S., 11.35. **Evansville:** W. M. S., 25c. **Fernwood:** S., 2.14. **Fontana:** 1. **Fond du Lac:** S., 25. **Fort Atkinson:** 18.42. **Friendship:** 3.30. **Fulton:** S., 5. **Galesburg:** S., 1. **Grand Rapids:** S., 21.47. **Hancock:** 3.58. **Hartford:** S., 6.05. **Hartland:** 5. **Hillsboro:** 6.54. **Janesville:** 6.25; W. M. S., 2. **Kaukauna:** H. Helpers, 1. **Kenosha:** S., 28. **Kewaunee:** 2.50. **Kin-nickinnie:** 4. **Lake Geneva:** 10; W. M. S., 11.09. **Lake Mills:** 8. **Lancaster:** 6; W. M. S., 80c. **Liberty:** Trevor S., 7. **Lone Rock:** S., 2.33. **Madison:** First, 15; S., 33.15; W. M. S., 5. **Pilgrim:** S., 8.09. **Maine:** Union, 50c; S., 50c. **Maple Valley:** S., 1. **Martin:** S., 1. **Mazomanie:** 11.81. **Mellin:** 1. **Men-asha:** 8.18. **Mill Creek:** S., 2. **Milton:** S., 12.50. **Milwaukee:** Plymouth, 50; Grand Ave., 40; W. M. S., 1.25. **Mineral Point:** 4.50; W. M. S., 75c. **Mukwonago:** 17.86. **Neilsville:** S., 3.40. **Nekoosa:** 2. **New Chester:** 1. **New London:** S., 3.82. **New Richmond:** 12; W. M. S., 30c. **Oconomowoc:** 1.05; W. M. S., 35c. **Odanah:** 50c. **Orange:** S., 2.40. **Oshkosh:** Plymouth S., 18.24. **Ossco:** 9.41. **Owen:** 3. **Pewaukee:** 1. **Platteville:** 23. **Pleasant Hill:** 4.18. **Ply-mouth:** 1.83; S., 30c. **Polar:** S., 2.80. **Po-tosi:** 7. **Potter Memorial:** 1. **Prentice:** S., 50c. **Princeton:** 2. **Racine:** Plymouth Z. B., 75c. **Raymond:** 10. **Red Granite:** S., 10.37. **Reesburg:** 1. **Rhineland:** 15.94; W. M. S., 60c. **Rio:** 10. **Ripon:** S., 16.69; W. M. S., 1.20. **River Falls:** S., 28.18; W. M. S., 25c. **Roberts:** 10. **Rosendale:** 4. **Seymour:** S., 7. **Shopiere:** 3. **South Mil-waukee:** 8. **Sparta:** 9.90. **Spring Green:** S., 9.40. **Springvale:** S., 9.35. **Stanberry:** S., 3.56. **Stoughton:** S., 9.21; W. M. S., 40c. **Sturgeon Bay:** 4.50. **Sun Prairie:** 10; W. M. S., 2. **Token:** 6.50. **Tomah:** 15.51. **Tom-shawki:** S., 2.13. **Two Rivers:** 20. **Vesper:** 2. **Viola:** S., 1.60. **Viroqua:** S., 13. **Wal-worth:** S., 7.39. **Washburn:** 5. **Waukesha:** W. M. S., 2.10. **Waupun:** 13.46. **Wauwa-tosa:** 54.47. **White Creek:** 25c; S., 1. **Whitewater:** 2.44; W. M. S., 11.06. **Wil-liams Bay:** 1.50. **Windsor:** S., 12.38. **Wyoming:** S., 4. Total, \$1256.16, of which \$405.29 is C. D. Coll'ns, and \$67.90 received through W. H. M. U. (These receipts cover three months.)

WYOMING—

Worland: 2.85.

PORTO RICO—

For supplies, 5.17.

INCOME—

Missionary Trust Fund, 99; Asa Bullard Fund, 147; Christian Knowledge Fund, 100; Legacy Account, 515.52; M. T. Dill Fund, 70; M. S. Spalding Fund, 25; McMillen Fund, 8.75. Total, \$965.27.

Total for the month, \$5933.22, of which \$983.23 is C. D. Coll'ns, and \$470.04 is received through W. H. M. U.

During the month the Society has aided 40 schools, of which 5 were newly organized.